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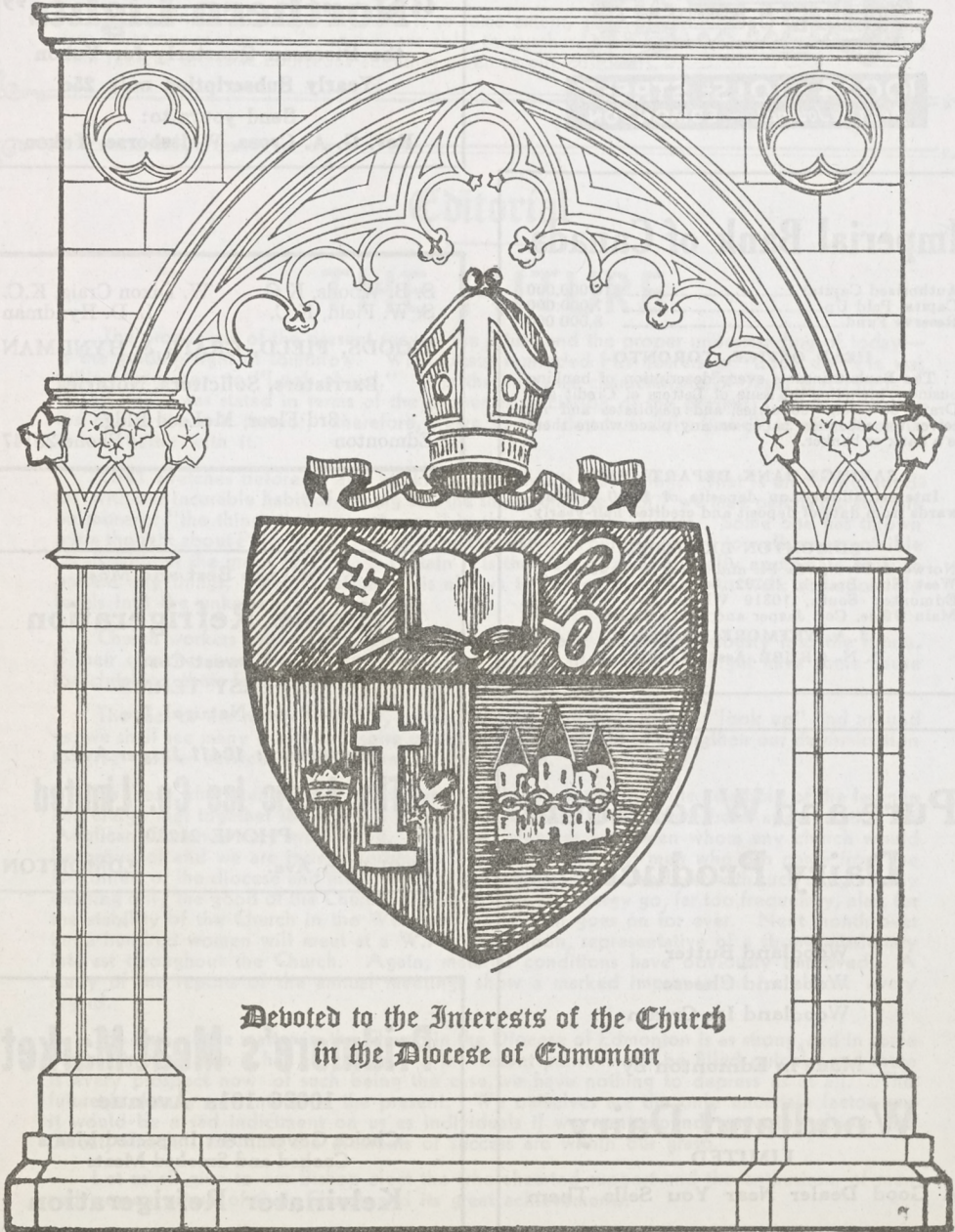
The Church Messenger

DIOCESE OF EDMONTON

VOL VII. 16

EDMONTON, FEBRUARY, 1941

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Editorial

THE FUTURE

The proper use of the present secures the future and the proper understanding of today—is the guiding light of tomorrow. When Jesus reminded His hearers to "Look up" He was telling them how to "Look ahead." It is the supreme characteristic of Jesus that His faith in the future was stated in terms of the proper appreciation of the present. "Sufficient unto the day is the evil thereof," therefore, "give us this day our daily bread" to strengthen us in our battle with it.

1941 stretches before us and we know not what it may bring. That is all to the good for with our incurable habit of turning to "the things that are seen," we may perchance stumble on more of "the things that are not seen" in the present day events. Some one has thrown out a thought about Peter's failure to walk on the waters as being a failure to walk on impossible levels without the grace of God. Certain it is that few of us really fully appreciate how, in present day things, "plenteous grace" is always to be found to help us walk at impossible levels into the unknown.

Church workers today seem somewhat prone to look rather lugubriously into the future. If their churches were being burned and their pulpits silenced they might have some cause for clutching their failing hearts.

The fact of the matter is that if, instead of "looking ahead," we "look up" and around us, we shall see many things to inspire us with greater zeal and to strengthen our determination to give greater service to God through the Church.

To those who attended the recent Synod and looked out over the assembly of the laymen and clergy met together to choose a Bishop and a leader it must have been apparent that the Anglican Church is very much alive. The lay delegates were men whom any church would be proud of and we are indeed fortunate in having a body of men who can come from the far corners of the diocese and meet together in such earnestness and yet with such congeniality desiring only the good of the Church. Clergy come and clergy go, far too frequently, alas, for the stability of the Church in the West, but the layman goes on for ever. Next month over three hundred women will meet at a W.A. Convention, representative of a strong missionary interest throughout the Church. Again, material conditions have obviously improved. A study of the reports of the annual meetings show a marked improvement in almost every regard.

The truth of the matter is, the Church in the Diocese of Edmonton is as strong, and in some places, stronger than it has ever been. If the vacant parishes can be filled quickly, and there is every prospect now of such being the case, we have nothing to depress us at all. The future is already guaranteed in the present. We ourselves are the only uncertain factor and it would be a sad indictment on us as individuals if we went around, spreading gloom and defeat, when all the time the elements of success are within our grasp.

Let us all give to our Bishop-elect the wholehearted support and the enthusiasm of men and women proud of their Church and its great achievements.

The Page Pulpit

A Sermon Preached at the Diocesan W.A. Board Meeting, held in Christ Church, Friday, January 31st, 1941.

"Enlarge the place of thy tent, spare not your canvas, stretch it out, lengthen your ropes, drive in your tent pegs. Widen the place for your tent, for you shall spread to south and north."—(Moffat) Isaiah 54: 2-3.

Things haven't been going very well for God's people. The Assyrian has come down upon them like a wolf on the fold. The nation has been ground under the heel of the oppressor. Many of the citizens are in exile and only those necessary for the tilling of the soil and the maintenance of the country are allowed to stay.

Apparently the prophet has been spared for a time at least. In anguish of heart he looks out over the misery of his fellowmen and the depths of his soul are stirred as he contemplates the degradation of the national life.

But nothing daunts this brave servant of God. With almost superhuman effort he raises up his spirit from the gloom of defeat and turns his eyes to behold the vision of the future. All the zeal, all the enthusiasm of this gallant fighter for righteousness surges up within him and like a flood of water bursting its bounds his spirit breaks forth into utterance of speech and he gives forth his song of faith: "Sing," he cries, "Sing. In front of you is frustration and failure and the barrenness of defeat. Its a time of crisis. Men's hearts fail them and fear paralyses their arm, but I say, Sing! Sing, and prepare thy life for better things. Right where you are—just where you live—in the place where you want to put up your dwelling tent: enlarge the clearing and widen it. Don't spare your canvas but stretch it out to cover more ground. Lengthen your ropes. Take a fresh hold on things and drive in the tent pegs. Let every blow of the mallet fairly ring with determination."

Just where you find yourself today—that is the place to strengthen first, isn't it? So many "cry for the moon," and waste fruitless moments longing for something better, desiring the unattainable, vainly thinking their life is terribly deficient, when all the time the fruitlessness is the plain result of a nerveless arm and a craven spirit.

But Isaiah is very true to life's experience. A person well settled, well grounded, in times of crises finds himself with great reserve. Then it is he breaks forth, overflows as it were to the right and to the left. We cannot hold him. He goes out and possesses the unconquered places of life, strong in the knowledge that, in the midst of a million uncertainties, there is one place certain—the place where his spirit lives.

Oh! I like this man Isaiah. He's a man after my own heart: just such a one as we need today. His courage; his optimism; his opportunism; they are the things needed now. There's nothing negative or defeatist about him. If he were living today he wouldn't be crouching over the radio listening with a screwed-up heart and shortened breath always expecting bad news and weltering in it.

If he were in Church work he wouldn't be harping continually on the mistakes of the past returning like a pariah dog or a vulture to the carcass of dead failures and the dry bones of things.

If he were in the W.A. he wouldn't be bemoaning drops in pledges and decreases in membership. No! he would say to each and every one of us: "Sing! you—wherever you are—that's where God wants you to establish yourself. Dig in and consolidate your gains and make ready for further success. Strengthen your stakes."

Here is a wonderful message for us today. Fignments of the imagination are easy things to indulge in. Distant pastures of "what we would do if we had so and so" are always greener to browse in. But these are false ways of escape from reality. The prophet says bluntly to us all, "Just where you are today, in your living, in your thinking, in your home, in your church, in your W.A.—there is the place to strengthen your stakes and lengthen your cords.

I have always had a vision of the Church in the Diocese of Edmonton. It is situated in the most fertile part of the province. It has two growing industrial areas: one at each end. It has the capital city at its centre. It has the advantage of the existence of the University and the seat of parliament within its borders. The growing air commerce and the increase of business for the north—all these have given us a material environment in which our Church with its 20,000 adherents may be established if we exercise our wills and stimulate our pride in the great undertaking.

Now is the time to lengthen our cords and strengthen our stakes. Under the providence of God we shall soon witness the consecration of a new leader, our Bishop-elect. Let us show him we are a diocese at unity within itself, ready to go forward, full of confidence, ready to break forth on the right hand and on the left.

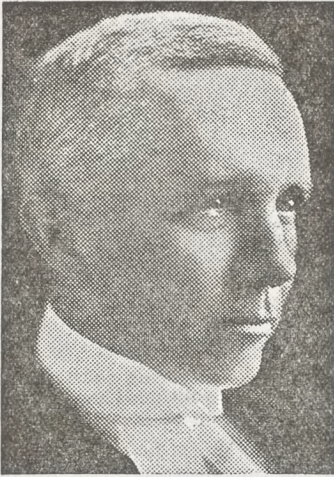
I call the W.A. to see to it that every fort in the mission field is supplied with the sinews of war; every church well furnished; every congregation feeling the impact of constructive blows that strengthen and build. There is your vision: "Sing!" and work to enlarge the place of the Christian Church here in Edmonton.

And, finally, just a word to the individual heart. Every one needs inspiration and aspiration. No one can see strong regular achievement all the time. I say to you, don't bemoan your lot. Just where you are in your life, wherever you have a stake of love, or of faith, or of courage, drive it in stronger. Wherever you have a cord of influence, or of association, or of the spirit, that binds your home of life together with those you care for, lengthen them to bring others in. Stretch the canvas of your life to cover wider interests and soon a time will come when others will witness an overflowing and a breaking forth. God may have forsaken thee for a moment but He comes with great mercies to gather thee.

What does that wonderful hymn say—

*"And we, shall we be faithless?
Shall hearts fail, hands hang down?
Shall we evade the conflict
And cast away our crown?
Not so: in God's deep counsels
Some better thing is stored;
We will maintain unflinchingly
One Church, one Faith, one Lord."*

Obituary



It is with deep regret and with a sense of personal loss that we record the death of Mr. W. Dixon Craig, K.C., Chancellor of the Diocese of Edmonton, who passed to his rest on the morning of January 28th, at the age of 65.

Mr. Dixon Craig had suffered from indifferant health for many months. After a period at the coast his condition was much improved and he was able to resume his professional duties on his return. It was confidently expected that he would be able to act in his capacity as Chancellor at the Synod. It was consequently a great shock to us all to learn of his sudden death on the morning of Synod.

Our former Chancellor, who was a very devout man, gave unstinting service to his Church. His interest was wide and varied. Social Service, Press and Publications, Laymen's Council and the Fraternity of St. James all claimed his active support. He was honoured in his profession and at the University where he lectured in Law.

He died as he had lived a man of great faith who committed his life to God serving others with all that he had.

The funeral service was held at Christ Church, on Wednesday, January 29th, in the presence of a large number of friends and members of Synod.

The service was conducted by the Rev. Canon G. P. Gower. Bishop A. E. Burgett was represented by The Ven. W. Leversedge who read the lesson from the 15th chapter of Corinthians. The Ven. S. F. Tackaberry in a short address paid tribute to the deceased. The clergy were present, robed and seated in the Chancel. The twenty-third psalm and the hymns, "Let Saints on Earth in Concert Sing" and "Where the Light Forever Shineth," were sung.

We wish to extend to those who have been thus bereaved our deepest sympathy and express the Church's gratitude for so faithful a servant of Jesus Christ.

Diocesan News

THE DIOCESE OF EDMONTON

ELECTION OF BISHOP

The Synod of the Diocese of Edmonton convened on January 28th for the purpose of electing its third Bishop as a successor to the Rt. Rev. A. E. Burgett who had resigned because of ill health. The day opened with Mattins conducted by the Rural Dean of Edmonton, the Rev. W. H. Hatfield, assisted by the Rev. W. de V. A. Hunt, of St. Mary's, Jasper, and the Rev. C. E. F. Wolff of Barrhead.

The report of the Credentials Committee showed that 94 lay delegates out of a possible of 109 were present and 25 clergy. The Administrator, the Ven. S. F. Tackaberry, M.A., B.D., presided and to him great credit is due for the happy and efficient way in which the two days' proceedings were carried out. He was ably supported by the acting Chancellor, the Hon. Mr. Justice Ford and the Ven. W. Leversedge. The Rev. Canon C. F. A. Clough was again Clerical Secretary and in the absence of our old friend Mr. E. J. Fream Mr. D. Parker, of St. Mary's, became Lay Secretary. The important business of the Credentials Committee was carried out by the Rev. W. M. Nainby and Mr. D. W. F. Richardson, assisted by Mr. F. Rowse, of Christ Church. Scrutineers were appointed as follows: The Ven. W. Leversedge, the Rev. W. Elkin, Mr. Percy Johnson of Holy Trinity, and Mr. G. Hunt of All Saints.

The Synod was shocked to hear of the sudden death of the Chancellor on the morning of the 28th. Mr. W. Dixon Craig had given outstanding service to the Church ever since his appointment. His interest in promoting the welfare of the Church in all its branches was always keen. Social Service, Study Groups, Publications, Laymen's Societies—all these received his active support. He was a devout man and during his long illness showed a fine example of Christian faith and patience. News of his death cast a shadow of sorrow over the assembly which stood in tribute to one whose going will be keenly felt. The Synod appreciated the kindness of the Hon. Mr. Justice Ford in acting as Chancellor in the place of Mr. Dixon Craig. Mr. Justice Ford was present at the election of the first Bishop of Edmonton, the Rt. Rev. Henry Allen Gray, D.D., which by a coincidence took place on the same day as the election of our third Bishop-elect, January 29th. The acting Chancellor gave the Synod guidance and help that was deeply appreciated.

Following the report of the Credentials Committee the Synod was constituted and the Ven. S. F. Tackaberry, as Administrator and presiding officer, gave his charge. He paid tribute to the former Bishop and to Mr. Dixon Craig. The Synod was instructed to proceed to its business of election. The question of vote by proxy was raised and the Administrator ruled that there could be no voting by proxy. Nominations were then received by ballot. Some twenty-one names were given. Amongst them were names of clergy within the diocese: the Ven. S. F. Tackaberry, the Ven. W. Leversedge, the Rev. Canon Trendell, the Rev. Canon G. P. Gower, and the Rev. W. H. Hatfield, Rural Dean of Edmonton. The delegates then went into the Cathedral to seek God's blessing on their choice at the Service of the Sacrament. The celebrant, Canon Trendell, Rector of the Cathedral,

assisted by the two Archdeacons, Canon Clough and Canon Gower. The Synod adjourned for lunch and voting took place in the Cathedral in the afternoon. After for ballots the Administrator announced that the Very Rev. C. E. Riley had been elected. When it was known that Dean Riley was unable to accept, Synod again met to debate adjournment or continuance. It was decided to remain in session until a choice had been made. Nominations were again received and voting again took place. After the third ballot the Administrator announced the election of the Rev. Canon W. F. Barfoot, Warden of St. John's College.

The decision of the Synod was communicated at once to Canon Barfoot who later signified his acceptance.

Thus the Diocese of Edmonton has chosen its third Bishop.

The Synod was characterized by vigour and good spirits. The high percentage of delegates attending and the contribution of the laymen especially, to the discussions, was marked by a strong interest in the destiny of the Church, which augurs well for the future. We can assure the Bishop-elect of our whole-hearted support of his leadership and we look forward to further lengthening of our cords and strengthening of our stakes, establishing the work so well begun by the Rt. Rev. Henry Allen Gray and the Rt. Rev. A. E. Burgett, our first and second Bishops to whom we owe so much.

THE ADMINISTRATOR

Every one knows that an interim period is always a very difficult time. It has been particularly so here in Edmonton. Great credit is due to the Administrator, the Ven. S. F. Tackaberry, for carrying out onerous duties that have fallen upon his shoulders during the past few months. Not only has he performed the regular tasks of an Administrator, he has fulfilled the duties of Secretary-Treasurer and General Missionary without thought for himself. His seven-day week is eloquent comment enough on his attitude towards his responsibilities. To him, and to the Ven. W. Leversedge who has always been on hand with the counsels of experience, the Diocese owes a debt of gratitude. The Church of course cannot fail when its servants set such a high standard of devotion to duty.

DIOCESAN SOCIAL SERVICE

The Social Service Council is to be heartily congratulated on the excellent work carried out during the past winter season. At the commencement of the work in the fall so many other appeals, especially those concerning the war effort, were being put forward that the Council was not a little apprehensive of the progress it would make. As time went on however it was found that the appeal for our own Social Service work held just as strong a place in the hearts of our people as ever. In fact it has been disclosed that Home Welfare Services have not suffered at all, on the contrary there has been an increased support for them in spite of the demands of war effort. As a chairman of another welfare work put it, "People have had their hearts opened wider to receive all the appeals, and none have suffered."

Our own Council has done work of which we should be proud. Large quantities of clothing have been distributed, the ladies reporting that in spite of the generous response of the various congregations more is still needed. Toronto W.A. sent a donation of \$100 and bales have been received from other sources in eastern Canada.

Besides clothing, which has been provided for needy families, the Council reports that 120 families in the city, 144 families in the country received Christmas hampers containing also toys, presents, and candy. Thirty-six food hampers were also provided. It is significant that most appeals were from large families where malnutrition is already much in evidence. Appeals from the Ashmont and Onoway missions for Christmas gifts for children were met. To the Ashmont Mission the Council sent 125 toys and 125 bags of candy. The Onoway Mission received 59 toys and 59 bags of candy. As a mark of gratitude to the city for the use of the top floor of the Children's Shelter for the work the Council provided a Christmas Party for the children at the Shelter. Forty-four children were presented with one new article of clothing, a Christmas present and were given a Christmas dinner. During the winter several children were given skates—more of which are still needed.

Letters of thanks are being constantly received and two in particular mentioned how glad they were to have assistance from their own Church.

We are asked to appeal for more clothing. The women on the Committee are still working hard mending and making over the things given, ready for the fall of 1941. Will readers do their utmost to help them.

The Council wishes "Church Messenger" to express its grateful thanks to all who have contributed to the work. The work has been hard but it has been a joy to take part in sharing the burdens of those less fortunate than ourselves.

The following statement from the Treasurer shows receipts and expenditures as from November 1st, 1940:

Receipts—since November 1st, 1940:

| | |
|---|----------|
| Toronto W.A. | \$100.00 |
| Proceeds of Tea at All Saints' | 121.35 |
| Sale of Candy (per Mrs. Debney) | 60.00 |
| Contributions from members of city churches and organizations | 302.19 |
| Contributions from country churches and organizations | 39.00 |
| R.C.M. Police | 10.00 |
| W. H. Clark & Company | 5.00 |
| Women's Auxiliary | 47.50 |
| Grant from Synod | 160.00 |

\$845.04

Expenditures:

| | |
|---------------------------------|----------|
| Supplies, Material, Candy, etc. | \$545.67 |
| Christmas Hampers | 83.97 |
| Freight and Cartage | 90.00 |
| Salaries to Helpers | 90.00 |
| Telephones | 26.65 |

\$836.29

A heavy financial burden has fallen on the Council this season through the Railways discontinuing the free movement of relief shipments and it is earnestly hoped that next year this valuable assistance will again be granted.

With prospect in the near future of increased prices of material, clothing, etc., the Council is desirous of purchasing as much of next season's requirements as possible, but, of course, this cannot be done without the necessary funds.

The appeal of Social Service is the appeal of compassion for others. "Bear ye one another's burdens and so fulfil the law of Christ."

EDMONTON DIOCESAN BOARD OF W.A.

The January Board meeting was held on Friday, 31st, at Christ Church, opening with Corporate Communion at 10 a.m. Canon G. P. Gower was the celebrant, assisted by Canon A. M. Trendell.

The Rector took for his text the 2nd verse of the 54th chapter of Isaiah: "Widen the place for your tents, and stretch the canvas, lengthen thy cords, and strengthen thy stakes."

We in the Diocese of Edmonton have a splendid opportunity to take up this challenge of the Prophet Isaiah.

Undivided loyalty and courage will be needed, and we must look forward to great things and strengthen our Diocese under our new Bishop.

The meeting was opened at 11.30 a.m. in the parish hall, when 100 members answered the Roll Call.

The members stood in silent tribute to the memory of Mr. Dixon Craig, late Chancellor of the Diocese.

A letter of congratulation was sent from the meeting to the new Bishop-elect. The meeting adjourned at 1 p.m. and a delightful lunch was served by members of Christ Church W.A.

The afternoon session opened with hymn 404. Prayers were taken by Rev. A. Elliott of Leduc, who also gave a most helpful address, taking for his theme: "Teach Me Thy Way, Lord."

Reports of the Secretaries of the different Departments were most encouraging, showing an increase in Senior and Girls' membership and all Pledges paid in full.

The E.C.D. Fund amounting to \$15.87 was given to Junior and Little Helpers' expenses, and the Diocesan Home Mission Fund.

Mrs. H. O. T. Burkwall addressed the meeting, speaking of the splendid work of the British and Foreign Bible Society in the Orient. Mrs. Burkwall went to China as a missionary in 1911, and returned in 1937.

The Missionary Secretary, Lone Members' Secretary and Hospital Convenor were unable to attend the meeting through illness, and flowers and messages of sympathy were sent to them from the meeting.

The President announced "The World Day of Prayer," to be held on February 28th, under the auspices of the Anglican Church.

Votes of thanks were offered to all who had made the meeting a success. Hymn 546 was sung, and Rev. A. Elliott closed the meeting with the Benediction.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

Rev. Canon A. M. Trendell

One of the happiest and most prosperous years in the history of All Saints' was brought to a close at the Annual Meeting on January 20th. Reports from the different organizations were read and approved by a large and representative group of the congregation, and these all, without exception, showed a favourable balance. Although the expenses for the year had been higher than usual they had all been met, and in addition the Apportionment had been met in full, and \$1,600 been paid on the debt.

Mention was made of the increase in the congregations, especially at the evening service, but it was regretted that more did not take advantage of the special intercessions for the War, held every week-day evening at 5.30 p.m., as well as on Wednesday evenings at 8 p.m.

Dr. L. C. Conn consented to continue as Rector's Warden, and Mr. H. Story was returned again by acclamation as People's Warden. Vestry men were then elected and were as follows: T. F. Swallow, E. V. Butler, F. A. Richens, V. Barford, G. A. Hunt, G. G. L. Moore, J. A. Wetmore, T. A. Warrington, Mrs. L. Collins, R. P. Lefroy, Miss H. Whittaker, F. LeGassick. Lay delegates were chosen by ballot and resulted in the following being elected: H. Story, Dr. L. C. Conn, Hon. Mr. Justice Ford, G. A. Hunt, G. R. F. Kirkpatrick.

Reports were received of the work at All Saints' Mission and special mention was made of the valuable work of the Rev. Sister Liliias in that part of the Parish.

After such a happy meeting we are all looking forward to God's blessing on our work in the New Year.

Confirmation classes have already begun and are remarkable on account of the number of older candidates who have come forward for preparation.

A good beginning has been made on the matter of our 1941 Apportionment and we feel confident that we will be able to raise the additional quota.

HOLY TRINITY

The Rev. Canon G. G. Reynolds
Young Wives' Fellowship

The first meeting of the Young Wives' Fellowship for 1941 was held on Wednesday, January 15th, at 8 p.m., in the vestry of the church, with the new President, Lynn Hutchinson, in the chair.

It was decided to have a Roll Call with each member answering with a new idea. A telephone whist party was discussed and decided upon—to be held on Friday, February 7th. More wool was being bought to make up baby garments. Refreshments were served after the business was discussed. In future, all meetings will be held on the first and third Wednesday of each month at 8 p.m., in the vestry of the church.

Choir

A party was held on Wednesday, January 8th, at the home of Mrs. T. Basinger, in aid of our Choir Fund, and it proved to be a great success. This had been postponed on account of so much sickness a few weeks ago.

Last Sunday morning our service was broadcast over C.J.C.A. and was in charge of Rev. W. E. Edmonds, in the absence of our Rector, who we are sorry to say, is an accident patient in the hospital. We were more than pleased to welcome several of our members who have been on the sick list lately, and who made a special effort to turn out for this service.

At 7.30 p.m. a Memorial Service was held for the late Lord Baden-Powell, and was attended by the South Edmonton Scouts, Guides, Rovers, and Rangers. We did not see an empty seat and it was most inspiring to see so many turn out for this service, which was also taken by Rev. W. E. Edmonds.

The Choir have decided to donate the flowers to the church next Sunday, January 26th.

Holy Trinity Parish Guild

The Holy Trinity Parish Guild held its Annual Meeting at the Rectory, January 13th. The following officers were elected: Honorary President, Mrs. G. G. Reynolds; President, Mrs. H. W. Tye;

Vice-President, Mrs. A. H. Templeton; Treasurer, Mrs. T. E. Morrison; Secretary, Mrs. O. B. Taylor. Mrs. Culliwick, the president for the past year, was thanked for the splendid work done. Mrs. Horner read a report from Mrs. Thomas Peters on the "War Work" done by the group. The Holy Trinity Parish Guild have decided to hold a Tea Bridge, February 4th, at the Acacia Hall, at 2.30 p.m.

W.A.

Annual Meeting of Holy Trinity W.A. was held recently when Mrs. J. Scholes was elected President for the coming year. She succeeds Mrs. W. B. Chamberlain, who was in the chair. Mrs. G. L. Benson and Mrs. J. W. Mills were appointed delegates to the Quarterly Board Meeting, January 31st, at Christ Church. Offices filled were: Honorary President, Mrs. G. G. Reynolds; Honorary 1st Vice-President, Mrs. Arthur McLean; Honorary 2nd Vice-President, Mrs. H. E. Roberts; Past President, Mrs. W. B. Chamberlain; 1st Vice-President, Mrs. C. L. Clibborn; 2nd Vice-President, Mrs. R. Molloy; Treasurer, Mrs. C. R. Manahan; Recording Secretary, Mrs. H. Taylor; Corresponding Secretary, Mrs. J. W. Mills; Dorcas Superintendent, Mrs. F. Lawton; Prayer Partner, Mrs. C. Cox; Junior Superintendent, Mrs. P. D. Fowler; Leaflet Secretary, Mrs. G. L. Benson; United Thank Offering, Mrs. W. H. Sheppard; Extra-Cent-a-Day Secretary, Mrs. Middleton; Mite Boxes, Mrs. W. J. Melrose; and Hospital Visitor, Mrs. Clibborn. It was reported at the meeting that close to \$920.00 was the result of the year's work, which is most gratifying, especially in times such as these when so many demands are being made. Rev. Canon G. G. Reynolds was in the chair.

Mothers' Union

The Mothers' Union has been in existence in Edmonton about six years, and the Edmonton Branch has 26 members. Meetings are held every month at the homes of the members and Social Service work, sewing, knitting, etc., is the chief interest. We are not a money making organization, our chief object being the sanctity of Home Life. Our work is carried on by prayer and faith, and a sincere endeavour to be good Church members. A dish is placed upon the table at our meetings and each one gives as they feel inclined. By this means, we can raise sufficient funds to carry on. This year we have given: \$10.00 to the Mortgage Fund; \$5.00 to Social Service; \$5.00 to Western Missions, and a Christmas hamper, as well as buying many smaller things. The Special Festival of the Mothers' Union is held on, or near the 25th of March, and we hope to give the complete report of this organization in our March issue of the "Church Messenger." Mrs. E. Flowers is the Enrolling Member and her report will make interesting reading.

Chancel Guild

Our activities during 1940 have been a very successful "Maytime Tea" at the home of Mrs. W. H. Sheppard, also making a lovely Yo-Yo Quilt in the home of our President, Mrs. Rose Casper, and it is anticipated to replenish the purple altar hangings from proceeds from this endeavour.

We have three new members, and we are all sorry to hear of the illness of Mrs. Payne who is now a patient in the University Hospital.

Our grateful thanks go out to all our friends in the congregation who so kindly donated altar flowers during the past year.

Since Christmas, we have received a generous donation of \$25.00 towards our Trust Fund.

The Annual Meeting of Officers was held recently in the vestry, and again returned to office are: Mrs. Rose Casper, President; Mrs. Hales, Vice-President; Mrs. G. M. Evans, Secretary-Treasurer.

Congratulations to Rev. Canon and Mrs. Reynolds who celebrated their Silver Wedding Anniversary on Monday, January 6th, and who were at home to a number of friends. They were assisted by their children, Miss Betty Reynolds, Mr. John Reynolds, and Mr. Robert Reynolds. Mrs. W. G. Duncan, a sister of Mrs. Reynolds, her husband, Lieut. W. G. Duncan, Edmonton Fusiliers, C.A.S.F., and their small son, Ian, were guests from Calgary. Among other gifts, the celebrants were presented earlier in the afternoon with a silver serving tray, a surprise gift from their guests.

Would just like to say that a couple of us went to the hospital last night to see the Rector and he is coming along just fine and expects to be back with us again before very long.

Officers For 1941

Rector's Warden, Mr. Howard Tye.
People's Warden, Mr. A. H. Templeton.
Vestrymen: S. B. Clarke, S. P. Dalton, Dr. Graham Huckell, A. H. Lord, T. H. Mackie, Mrs. W. J. Melrose, G. T. Hutcheson, L. Pheasey, E. H. Rivers, T. P. Roberts, L. Suss, H. Wonnacott, T. S. Thompson.

Lay Delegates to Synod: Col. F. C. Jamieson, Howard W. Tye, T. W. Bull, P. W. Johnson, M. S. Young, H. E. Roberts.
Alternate Delegates: Dr. C. G. S. Baronsfeather, P. Greenwood.

Envelope Secretary: H. E. Roberts.
Convener of Sidesmen: P. Greenwood;
Assistant Convener of Sidesmen, P. D. Fowler.

Sidesmen: J. Burridge, S. Balfour, T. Brown, E. Benson, J. Cooke, R. Cable, C. Collins, D. Dickson, G. Dalton, W. Drake, J. Fairrell, L. Flowers, L. Fishburne, H. P. Ford, M. E. H. Ford, L. Garnsworthy, R. Garrett, C. A. Haslop, H. Hind, F. Jefferies, R. Lister, L. Lofts, T. H. Mackie, W. Morgan, A. Morgan, C. McLean, W. Marshall, W. Nicholson, J. Reynolds, J. Roper, R. Reynolds, H. Reeve, R. Scholes, C. Songhurst, F. Songhurst, R. Smith, C. Templeton, A. Woodland, V. Woodland, A. Waring.

CHRIST CHURCH

The Rev. Canon G. P. Gower

Annual Meeting

The Annual Meeting was held on January 15th in the parish hall, when the reports of the year's work were presented. The financial statement showed the total receipts by the Vestry amounted to \$9,142.00. The two year campaign to wipe out the Building Debt had resulted in \$5,600 being raised, leaving only \$350. to find. The Missionary Apportionment of \$1,120 was paid in full. Clergy Relief Fund received \$111; Red Cross, \$69.50; Broadcasting, \$67; Social Service, \$124. New Hymn and Prayer Books had been provided at a cost of \$230. The Sunday School receipts amounted to \$515, of which \$125 was donated to Apportionment. The Guild raised \$669 and the W.A. \$682. The Assets over Liabilities now stand at \$48,400.

Some Thoughts on Peace

II.—PEACEMAKING AND PACIFISM

By Rev. Ebenezer Scott, M.A., B.D.

Pacifism is a word which has only come into currency, if not into existence, in recent years. It is given a place in an appendix to the edition of the Concise Oxford Dictionary, published in 1914. The correct form is Pacificism. The form "pacifism", says the Concise Oxford Dictionary, is "barbarous, but usual". It has probably become usual because "pacifism" is something of a tongue-twister, and, in sound at least, the more barbarous of the two. We will stick to Pacificism.

It would seem a pity that the word itself should have won disfavour. For what does Pacificism mean but peacemaking? It would come as a shock to most of us if some New Testament in Modern English were to render the beatitude—"Blessed are the Pacifists". On the other hand, we owe it to the dual origin of our English language that we are able to make subtle distinctions by the simple process of using the same word in its Anglo-Saxon and its Latin form. At the same time it is well to remember that the pacifist can take his stand on one of our Lord's beatitudes. As Christians, we are bound to treat him with respect and courtesy.

The Christian can only view war, in the last analysis, as an evil, because it contradicts Christ's principle of universal brotherhood; and, if waged for its own sake, it is a cause of worse evils still to follow. But we cannot infer from this beatitude, still less from other utterances of our Lord and from the main tenor of His teaching, that He advocated peace at the price of acquiescence in evil things. The beatitude itself plainly implies personal strife, and is directed against retaliation between individuals. The Beatitudes as a whole bear this personal complexion. The saying of our Lord on which truly conscientious objectors to war in any circumstances whatever, such as the Quakers—or Society of Friends—chiefly rely, "all they that take the sword shall perish with the sword"—was uttered by our Lord at the supreme crisis of His life on earth, to rebuke His disciple for taking the right of vengeance into his own hands. Christ doubtless refrained from such wholesale condemnation of war, as pacifists might have expected from Him, because He knew that situations were sure to arise in which evil could be met with a last appeal to force.

We do not condemn the surgeon for putting his knife into the body of his fellow-man; war, or some kind of force equally effective which has not yet been successfully devised, is often a necessary surgical operation on the vastest and most painful scale. We do not condemn the policeman and the jury and the judge and the executioner; war is often the last and most pitiless measure of criminal procedure. War seems to tower above all other evils of this world; but that is because it is the crowning effect of which other evils are the cause. War is hell, it has been said; but these other evils have always paved the way to it.

As Christians, then, we can hold ourselves justified in believing that such a conflict as that in which we are now engaged, even though for the time we seem to be passing through the fires of hell, is rather a Holy War against those who are laying siege to the citadel of Mansoul—a crusade for the redemption of mankind from the powers of this world which nailed Christ to His cross and brought Him to His sepulchre—a religious war, in the highest sense of the term—a war of heaven that is being fought on earth against the angels of evil.

We must honour the sincere pacifist for his convictions. We cannot afford to brush his arguments aside lightly. In the reaction from the horrors of the last war, the art of peace-making had begun to take definite shape. The League of Nations was its grandest endeavour. If its work has been rudely shattered, its vision was a true one, and we must not be disobedient to it. In some form or other, we shall have to come back to it. We are now making war; but when the victory is won, we shall have to call in the best and wisest counsellors of all the nations to the work of making a peace which will leave no room either for criminal aggression or for any real or imagined sense of just grievance. Never will any men have more richly earned our Lord's beatitude. We shall not be inclined to quarrel over any verbal form; for we shall all be ready to sing out with full heart and voice: "Blessed are the pacifists; for they shall be called the children of God."



Comments Original and Otherwise

"Curate"

THE BRAVEST MAN IN THE WAR

This was the heading of a story that appeared recently in the daily papers. The story is worthy of quotation. The person referred to is Flight-Lieutenant James B. Nicolson, and he was awarded the V.C. for refusing to jump from a blazing machine until he had destroyed his enemy, although it was his first flight and he had been twice wounded. The official report says that on August 16th when on patrol over Southampton he saw three bombers crossing the bows of the squadron about four miles away, and he was detailed to chase the enemy planes with his squadron.

Suddenly his plane was struck by three cannon shells from a German machine. "One shell," says the official report, "tore through the hood and sent splinters into his left eye. The second struck his spare petrol tank, which exploded and set the machine on fire. The third crashed into the cockpit and tore away his trouser leg. The fourth hit his left foot and wounded his heel.

"As Flt.-Lt. Nicolson turned to avoid further shots into his burning plane, he suddenly found the Messerschmitt had overtaken him and was right on his gun sight. His dashboard was shattered and was, in his own words, 'dripping like treacle' with the heat. The Messerschmitt was 200 yards in front.

"As Flt.-Lt. Nicolson pressed the gun button, he could see his right thumb blistering in the heat. He could also see his left hand, which was holding the throttle open, blistering in the flames.

"The Messerschmitt zig-zagged this way and that, trying to avoid the hail of fire from the blazing Hurricane. By this time the heat was so great that Nicolson had to put his feet on the seat beneath his parachute.

"He continued the flight for several minutes until the Messerschmitt disappeared in a steep dive. Eye-witnesses later reported they had seen it crash a few miles out to sea."

The account went on to tell how Nicolson then, and only then, after he had shot down his

opponent, bailed out. Doctors gave him little chance for life during the next two days, but he showed he could fight from a hospital cot as well as in the air.

He has now so far recovered that he is awaiting permission from the doctors to get after the Germans again.

While he was still in hospital, his wife gave birth to their first child. The message she sent to the new father was "Nicolson Junior baled out safely 9.15 this morning."

THOSE VICTORIAN PIONEERS

A few days ago I read the story of missionary work in Uganda, and the thought went through my mind that though it is customary to-day to sneer at the religion of Victorians, the fact remains that the Victorian time did produce men conspicuous for devotion and self-sacrifice. Think of the army of men and women who gave their all to go out into the missionfields of the world.

Think, for instance, of the long list of pioneers associated with **Uganda** and other parts of Africa, China, Japan, India and the northern parts of our own country. Recall such names as Peck, Horden, Bompas and Machray, in the mission field, and Blake, Hoyles, and Williams in the home field, all of them men who drew their inspiration from the religion of the Victorian days.

KEEP THEM OUT FOREVER

The Minister of Finance did a good piece of work in his amendment to the Special War Revenue Act which was passed by the House of Commons, banning certain publication. The Amendment I refer to read as follows:

"Periodical publications, unbound or paper bound, consisting largely of fiction or printed matter of a similar character, including detective, sex, western, and alleged true or confession stories."

Let us hope that that amendment will not be rescinded when the war is over, and that it will be rigidly enforced by those whose duty it is to do so.

(Continued on page 9)

Goal for Christians

By WILLIAM TEMPLE
The Archbishop of York

If we are to rise to the test of the present and the opportunity for which we hope in the future, there must be a rapid crystallization of much that is now fluid in Christian sentiment and aspiration. We need two things: a gathering together of the great mass of Christian sentiment which undoubtedly exists, and the direction of this toward some definite goal. It may be desirable to indicate at once the kind of goal that I have in mind. In general terms it may be defined as international and social justice. But, of course, everyone subscribes to that. It is indispensable that someone should take the risk of more detailed proposals. I am not now concerned with any immediate settlement after the war, but with the goal to which we should hope to move. Broadly, this may be described as equal freedom for all nations, equal access to raw materials, equal opportunities of developing both material resources and human capacities. That will not be achieved by mere *laissez faire*. Freedom in this world is a product of law and of the force which law directs to the prevention of violence and tyranny. So we must work for the end of international anarchy and the establishment of international law, made and upheld by an international authority. In other words, one form or another of Federalism must be our goal. And we can urge our own nation at once to repudiate the claim to be judge in its own cause as a first step towards the federal goal.

But I do not believe that a federal system can of itself secure justice or even abolish war, unless the economic life of men is ordered on principles more expressive of fellowship than at present. The trend towards war is inherent in the internal economy of the modern nation. The essential evil in the ordering of European life has been the inversion of the proper relations between finance, production and consumption. It is evident that the real object for which goods are produced is that they may be enjoyed; and this in most instances means "consumed." The consumer is the factor of primary importance, whose interest ought to be decisive, for his is the only truly human interest in the whole process. Yet food is destroyed while men are hungry. Why? Because they have not the means to make their need constitute a market. So the primary aim of producing food turns out to be in practice, not feeding the hungry, but making a profit. The profit-motive has become the dominant motive. It is this which has led to the sacrilegious sacrifice of rural England to urban interests and subjects it to policies framed for urban conditions. It has turned man into an economic animal.

This leads to a competition for markets, which was comparatively harmless so long as the market was expanding with no visible limit. But that is no longer so. Now the predominance of the profit-motive as the mainspring of industry leads to dangerous rivalries, which often con-

tain the threat of war. It is perfectly true that few, if any, industrialists desire war; it is true that for most forms of business, war itself is a source of loss rather than profit. It is not the policy of the industrialists, but the principle on which industry is organized, which has a tendency towards war.

Moreover, the system shows signs of ceasing to work. It is unable to provide employment, and therewith the basis for honourable life, to an alarmingly large number of citizens. Even now there are three-quarters of a million unemployed in Great Britain, though all younger men, apart from those in reserved occupations, have been "called up" and production of munitions is being pressed forward. And an expert writing in *The Times* tells us that we are now near the minimum figure! There are people who want to work and cannot work, because they cannot be "profitably employed." Profitably to whom? That their work might be profitable to the nation and to themselves there is no doubt.

If we are to dethrone the profit-motive from its predominance, how is this to be done? Sir Richard Acland proposes universal communal ownership. That might make matters worse; there would have to be an immense bureaucracy, and human egoism would find its outlet in laying hold of the levers of the bureaucratic machine. On the other hand, effective Distributivism is impracticable. It is indeed desirable that every citizen should hold some property. But we cannot put the clock back, and mass-production, which supplies the people at large as they never were supplied before, is come to stay. It is probably unwise to attempt any sketch of an ultimate ideal; but we can indicate some steps to be taken in the period just before us.

(1) Whenever limitation of liability is granted, it should be accompanied by limitation of profits.

(2) The principle of the Mosaic Law of Jubilee should be applied. It is perfectly ludicrous that because someone lent money for the building of (say) the Great Western Railway, he should become possessed of a saleable right to levy a private tax upon that railway for ever, and that this should pass from hand to hand by process of inheritance or sale as if it were a commodity.

(3) The contribution of labour whether managerial, administrative or manual, must, equally with the contribution of capital, and with still fuller right, carry a title to representation on the Board of Directors.

The object of all these proposals is to reverse the reversal of the "natural order" which is characteristic of our phase of civilization. The "natural order" is that consumption should control production, and that production should control finance. This order has during the last century and a half been completely inverted.

It is evident that my proposals imply an authority giving sanction to each scheme. That

authority must be charged with the responsibility of seeing that all needs are reasonably met and that no glut of commodities is created: in other words, it must "plan" our economic life.

These proposals are put forward as perhaps offering the maximum application of the twin principles of Freedom and Order—Personality and Fellowship—in an age of machinery and mass-production. Whether my actual proposals are the best for this purpose, or even good for it at all, I leave to more expert judges to decide; but that is the purpose which Christian citizens must pursue.

But we shall pursue it successfully only if we do this as part of the recovery of the natural order throughout life. We shall not succeed in subordinating the economic to the truly human unless we subordinate the human to the divine. Humanism, so right in the qualities which it admires and consciously cultivates, is devoted to an impossible enterprise unless it be grounded in Theism which it has so often repudiated or regarded as indifferent. Man can be saved from mechanism only by devotion to God.

What, in face of the urgency of the world's need, is the "community of Christians" to do? We need to call so many of the marginal fringe as will respond into a Christian fellowship consisting of both these and of those fully committed members of Christian Churches who will join. Thus would be formed a great inter-denominational fellowship containing many who, though not yet committed to the Christian faith, were ready to join in seeking the Christian solution of our problems and doing what might be in their power to act on what they find.

They should come together in their various districts and consider what needs and opportunities there are for the manifestation of Christian brotherhood and service, especially in their own neighbourhood, and to take what steps are possible to set the congregations acting to these ends. That, wherever it happens, will provide a nucleus of the Christian fellowship that we need. There is one city where the Anglican and Free Church leaders have addressed a joint letter to the Church workers of all denominations to do their utmost to carry on their work with a full sense of fellowship with all the others, and also asking them to come to a meeting where they had the opportunity to pledge themselves to promote Christian fellowship in the city and to help in whatever way they can.

Now if all this is to catch fire so as to burn up the dead wood with which we are encumbered and supply energy for a forward movement, two things are needed, together with some such interpretation of international and social justice as has been attempted here.

There is need for a statement of the basis on which we invite people to join together. This must be specifically Christian, but should insist only on those parts of the Christian faith which are essential for the interpretation of these times. It is not proposed that all who join should already assent to this statement; what would be asked of them would be a desire to explore the Christian way as indicated by the

statement, and act when possible on their conclusions.

The statement now offered was drawn up at a group consisting of Anglicans, Methodists, Presbyterians, Congregationalists, Baptists, and Friends, and had the assent of them all. Here it is:

"God reigns. That is the fundamental truth. From heaven He reigns—creator and upholder of the world. From the Cross He reigns—making defeat itself the stuff of His triumph. From the heart of His people He reigns—extending His rule by the enery of His love constraining them.

"Accordingly:—

"(i) We recognize in the troubles and anxieties of this time a just doom—the consequence, according to God's laws, of our neglect of His command and defiance of His will.

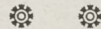
"(ii) We acknowledge Christ as absolute Lord of Life and Saviour from the sin which brings these evils upon the world. We pledge ourselves and call our fellows to penitence for the past and to new loyalty for the future. Especially we confess our acquiescence in social injustice and national jealousies; and we dedicate ourselves to the establishment of economic and international justice and fellowship.

"(iii) We declare that in this allegiance to Jesus Christ we are united to all others who acknowledge Him, in a fellowship which is unbroken by any earthly divisions and persists beneath even the wraths of war. In this unity in Christ we have both the hope of peace in this world and the foretaste of eternal life in fellowship with God."

There is also need for a means by which those who join up may recognize one another. This might perhaps best be achieved by the wearing of some kind of badge or symbol. But a means of knowing fellow-members is essential to the spontaneous growth of the fellowship.

I picture a great multitude of folk, mostly young, belonging to all denominations and to none, challenged by that statement and responding to it at least so far as to test its truth in practice. I picture them growing on the principle of the snowball, one drawing another in. I picture them meeting in their cells or groups, learning more and more to hear the Gospel in its fullness, catching fire and kindling others, till overleaping all our divisions there is a Christian fellowship "afame with faith" and ready as true disciples of Christ must always be to turn the world upside down.

—The Witness.



Diocese of Nova Scotia

Members of Trinity Church Sunday School, Sydney Mines, N.S., voted that this year instead of having candy, fruit and nuts at their annual Christmas entertainment and treat, the sum of money involved in the purchase of these articles would be forwarded to the Lord Mayor of London, England, for use among the children who have had their homes bombed.

Each year this Sunday School uses a Birthday Box and at the end of the year the contents is sent to buy Bibles for the Blind people.

Home Horizons

Twice during the past month we have been linked with Home Horizons. Once it was someone in our own village, the other was a relative in the far west. Obvious facts and not our own inimitable style served to identify us; but it was pleasant to have this show of interest, even on personal grounds. Hopes had been entertained for an occasional comment or expression of opinion. You know that even in the most select air raid shelters people now speak to each other without an introduction

* * *

Where Northern Stillness Binds

Perhaps many of you do not relish listening to silence as we do. After five years of a downtown street and a bedroom opposite a factory which often ran night shifts, it's wonderful to be in an all-enveloping stillness. One Sunday twilight recently Terry and I went down to the Lake to leave some flowers for a sick person. The world was white, the snow firm enough to make Terry think it would bear his weight if he ran fast enough and leaped high as though doing a bubble dance. The only sound was the sullen protest of the lake, contesting Nature's efforts to still its surface motion. It always resists and consequently freezes in fantastic confusion. Even yet—New Years—it is free and no fish houses can be set up. These little huts dot the ice in every diction and for miles out. It was at one time a flourishing industry upon which many in the vicinity depended, and this lake is, I am told, the only one which has enjoyed continuously the right to spear fish. The occupation seems to have a fascination about it, and many will forego a steady job and wage for the more exciting gamble of the fishing.

* * *

We know a W.A. worker who makes us ashamed to say, or even to feel, that any task is too hard. In her mind nothing that should be done is an impossibility. The branch is small, the members all of modest means, the president had been a devoted officer for years and the W.A. member of whom we are speaking thought it would be fitting to mark the anniversary of the presidential year. She decided to collect a life membership and present it at a luncheon in the parish house. She said she wanted the children to give their pennies, for they were dear to the president's heart and their gifts would mean much to her. She went the rounds and asked for a little only. She got the mem-

bership fee and pin, and had a surplus of eight dollars. From this surplus, one dollar went as a thankoffering, and the balance to the president for some pet project. Those thirty odd dollars were donated by over eighty people.

* * *

Perish the Spring Cleaning!

Daylight saving is a national thrift measure and so we must accept it, but doesn't it play havoc with the mornings! Every afternoon from now on will show a small, but perceptible, difference in the daylight increase, but it will be a long time before there is the slightest apparent difference in the early morning, or before we can get up in good season without feeling aggrieved or cheated. On the other hand, if one doesn't get a decent start, the morning simply flies and leaves behind a limp and dispirited housewife.

"The long days in March" were a byword in our family all during January and February. The first taste of things to come was late in February, when supper could be eaten by twilight rather than by lamplight.

Then came the lengthening minutes each morning and night in March; what a difference it makes in the country. The fly in the ointment of those good March days, however, was that my mother never ceased to connect them with a preliminary bout of spring cleaning, and never ceased to be chilled into postponement. That sleeping dog—spring cleaning—should never be disturbed until April at the earliest, and good management — probably synonymous with bad housekeeping in the mind of many—will break up and scatter not a little of that concentrated fury into regular spasms.

* * *

Had there been time or thought for New Year resolutions, either on the eve or the early hours of the first day of 1941, they would have been put sternly to the test. For three a.m. of New Year's Day found me sitting on the kitchen floor with concentrated gaze at the open ashpit door of the cooking stove. Now ours is no common ordinary kitchen stove, but so superior that after wrestling with it for the first three hours of the year, I still say it is the finest stove in the world. Since it was moved into this house with us, last April, it has been "out" but once—and that due to the fact that it had not been riddled and filled as it should have been—until New Year's Eve. Everything one needs to know about our stove





are on two sides of a wall card, but as the card says in good English thoroughness, "follow these directions in the order given and you will have no trouble". The trouble with me was charcoal, or lack of it, and after wasting what there was in a too-quick adding of the coal—after tidying the place all up, too—the dumping, the substitution of kindling for charcoal with subsequent gusts of smoke whenever the

cover was lifted, the fetching of coals from the furnace to make really sure the coal was ignited could be lengthened into a tragic tale. If it is a foretaste of the sort of year the coming one is to prove—well I'm always willing to work and by using a head and seeing that the charcoal, or whatever it may be, is at hand, the situation will, it is hoped, be handled. Anyway I never ceased to know it was a grand stove!

The first visitor of the New Year came into my line of vision just as the sky was lighting around the horizon with great beauty. A jolly little jackrabbit, all head and ears and no rear appendage, hopped across the yard, paused to look everything over, and then on his way again. Neither Terry nor Peter, inside the house, sensed the visitor's presence. We decided he was a good omen, and Brigid who has been in bed since Christmas, did seem a little better that very day.

* * *

The Evil is Apathy

Mrs. Neilsen, M.P., recently deplored the dictatorial papers of the Dominion Government. Miss Nora Henderson, member of the Hamilton Board of Control, took issue with the statement as the paramount cause of social injustices, and put forward the opinion that apathy was the root cause. Surely apathy is at the roots of the matter, and these other evils are growths of that fundamental root.

Politics and participation in political questions are at the worst dull and boring and at the best an encroachment on time that could be more pleasantly employed. But we cannot deny that the proper exercise of the franchise, after intelligent investigations, and some participation in the matters before the electorate, is one of the most important and sacred duties. Attendance at city council meetings is important and those who go are to be admired.

Mrs. H. P. Plumtre, a nationally known woman, has just lost election to Toronto's Board of Control, after more than a dozen years of service in the Board of Education and City Council. A splendid last minute fight was put up by the women, but apathy during the first ten months of the year could not be overcome in two months or one. So one of the keenest

brains must cease to do public service in that sphere, an honest politician is forced into retirement and the foothold secured in the City Hall by a woman, where she wasn't wanted and suffered indignities as a result, is lost. The same state no doubt exists elsewhere. If women want to lend a hand with the New Order we hear about, let them cast apathy aside soon.



YOUNG MEN

"Canadian Business" recently published the following by W. E. Gordon, speaking for youth:

1. Keep continuity of companionship with one's own children.
2. Share your home with young men in your neighbourhood who have lost interest in church and worthwhile activities, many of whom are well educated and would arrive with a little help and encouragement.
4. Take an interest in education in your district, as constructive changes will only take place if public opinion demands it. We are still treating many young people in secondary schools like machines, compelling them to take a set course rather than as individuals—none of whom are alike.
5. Help in every way you can to dignify physical labour.
6. Use your influence in developing ways and means to give young men an agricultural course. Approximately 15% of all young men in secondary schools would be happy and successful on the land.
7. Interest yourself in promoting vocational guidance and some form of well-paid apprenticeship to encourage more young men to learn the crafts. The present demand for craftsmen shows the great need for this.
8. Study and encourage young people to marry as soon as they can. From many facts, one can support the need for this move, particularly when this War is over.
9. Give of your experience and time to young men. Dollars and remote-control-leadership are not what they need most. They are appealing across this country for personal leadership from men who have their hand on the pulse of the nation's business. The world's work has always been done in small thoughtful groups where "leaders" are often discovered. One night a week spent with such a group may pay great dividends in the future.
10. Our first job is to Win this War, but we should never lose sight of the unemployment problem that we had not found an answer to before the War started. I have recently crossed this country, and there is to-day a changed attitude among youth from two years ago, when there was a general lack of desire in thousands. To-day they are in active service or working, but talking very definitely about what is going to be done for them when the War is over.

Make your next Investment in YOUTH!

Comments Original and Otherwise

(Continued from page 4)

SUCCESSFUL CHURCHES

In a recent issue of Reader's Digest there appeared an article entitled "Now I am for the Churches", in which the writer explains his reasons for Church attendance. Here is one paragraph which needs to be given all possible emphasis:

"Successful Churches are those whose clergymen set forth uncompromising Christianity; sticking closest to Christ's difficult but challenging teaching. That is the greatest asset of the Church. The more vigorously a Church proclaims it, the more people respect and follow that Church."

The article from which this paragraph is quoted was written in reply to another by Channing Pollock, in which he gave his reasons for not going to Church. The editor of Reader's Digest invited replies to Pollock's article. According to The Living Church, he received more than 15,000, coming from every state in the union and 22 foreign countries.

LIVINGSTONE AND AFRICA

It is just 100 years ago since Livingstone first set out for Africa, where, after a century, his influence still abides. His achievement as an explorer was great, but it is as a great missionary that he will always be remembered, and particularly for what he did to abolish the slave trade. In doing that, he was not influenced by any vague humanitarianism, but by his clear-cut Christian principles. To him it was intolerable that any man should be enslaved. He no sooner came into contact with the traffic, than he commenced to write strongly worded letters home. That first encounter is a landmark in African history. When he found himself face to face with the slave trade as it existed in the interior, his letters became more and more intense, until at last they were concentrated into a single prayer:

"I can only say in my solitude, may God's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world." That cry stirred Britain to the depths, and made the anti-slavery movement a national crusade. But from start to finish, it was a Christ-centered crusade, not a vague humanitarian movement.

Livingstone would have had no sympathy with those in Canada who take the position that if the time ever comes that we cannot support both the work among the white settlers and that among the Indians and Esquimaux, it is the latter that must be abandoned. No such comparisons should ever be made. The Church in Canada is quite able to provide for both. If a choice had to be made, surely the aboriginal people of the country should have first claim. Towards these we have a special responsibility.

WHAT RELIGION REALLY IS

In these days when we are stressing the importance of Church-going, we ought also to stress the fact that religion does not consist

merely of going to church. You go to church, because you hope that you may be helped into a deeper conviction of the nearness of God to you in all departments of your life. The going to church is not the end of religion, and there is no phrase which is more hopeless, or more likely to destroy religious advancement than "I am very attentive to my religious duties". Your religious opportunities are in church, your religious opportunities are in prayer, your religious opportunities are in your Bible, but your religious duties are towards your fellow men. Your religious opportunities, your religious privileges are those which help the soul into the realization of how near God is to you in your daily living. These you may find in the house of God, as you join in the common worship, in the patient study of God's Word, but the real meaning of it is that you can go beyond these things, and express in a consecrated life, in a life of loving unselfishness, in a life which is Christ-like, the force that religion is.

MISSIONARY WORK IN JAPAN

The Presiding Bishop of the American Church, in proposing to the National Council that a gift of \$25,000 be sent to each of the three missionary dioceses of that Church in Japan, spoke in part as follows:

"As to the future of our missions, we cannot say. The missionaries now in Japan must withdraw, not because they wouldn't be safe there, but because they might embarrass the native Christians by arousing suspicion by their presence. This means a great loss. You put a native catechist in a place and people don't notice him. You put in an American or English missionary, and the Japanese surround him, because he is a curiosity. This gives him a great opportunity which the native doesn't have. I think that in a year or so Japanese opinion will change. The pendulum will swing back. I don't know, but I think they will ask us to come back.

"Anyway, the Japanese Church will not die, no matter what happens. They may make mistakes and do things of which we will not approve, but the Christian Church has been doing that all through the centuries. The financial problem is not the real danger. The real danger is that the Japanese government will be nice to the Japanese Church in order to use it for its own purposes."

It has later been announced that the Nippon Seikokwai (the name by which our Church is known) has definitely refused to enter the union of Japanese churches, which has been proposed by Japanese Christians in response to recent legislation affecting religion.

FORWARD DAY BY DAY — THE MONTH'S SELECTION

The Ministry of Reconciliation

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

Nothing Christian is foreign to us. We are baptized into the universal Church. We are ministers of the Church catholic. The hymns

(Continued on page 15)



FEBRUARY

1. Ignatius, Bishop and Martyr (Antioch) Circa 109.
2. FOURTH SUNDAY AFTER EPIPHANY.
2. Purification of Blessed Virgin Mary.
9. SEPTUAGESIMA.
14. Valentine, Bishop and Martyr, 270.
16. SEXAGESIMA.
23. QUINQUAGESIMA.
24. St. Matthias, Apostle and Martyr.
26. Ash Wednesday.

OUR CHURCH

The Church of England in Canada is both Catholic and Protestant; it is also both Conservative and Liberal. Its Book of Common Prayer, which has been called the greatest book in English excepting only the Bible, sets forth its services not according to any one individual opinion, but by the continually studied and tested judgment of the Church as a whole. In addition, Church people hold countless informal services in church and parish house and home.

In its teaching, the Canadian Church, trusting the guiding wisdom of the Holy Spirit, sets forth what it believes to be true moral values, and says to its children, not "You must conform," but, "For the sake of your richest and fullest development, you will wish to obey the Church's laws," and provides supernatural strength and life through the Sacraments to help in that obedience.

Believing that the Christian life should neither neglect nor over-emphasize any one aspect of Christian teaching, the Canadian Church through the Prayer Book observes the Christian Year, calling attention in turn to each of the great events of our Lord's life and to His teachings.

It is a Bible-reading Church. In nearly all its official services there are two Scripture readings, and a large section of the Prayer Book contains many of the finest portions of the Holy Bible.

Believing that the assured results of true scholarship can never run counter to true religion, the Canadian Church welcomes every honest endeavour of science and learning.

Believing that the source and the meaning of all beauty are in Jesus Christ Himself, the Church welcomes every art and makes its services as beautiful as possible in His honour.

Serving a Lord Who said, "I am the Resurrection and the Life", the Canadian Church gives to its bereaved and sorrowful people the

sure and certain hope of life hereafter and comfort now in spiritual communion and fellowship.

The Churchman looks to God not only in sorrow, but in joy, believing that every good gift comes from Him and is to be enjoyed and used not selfishly, but to His glory.



CHURCH ATTENDANCE—WHAT MY ABSENCE DID

It made some question the reality of religion.
It made some think that I was a pretender.

It made many think that I regarded my spiritual welfare and that of others as a matter of small concern.

It weakened the effect of the Church service.
It made it harder for the preacher to preach.
It discouraged the brethren, and therefore robbed them of a blessing.

It caused others to stay away from Church.
It made it harder for me to meet the temptations of the devil.

It gave the devil more power over lost souls.
It encouraged the habit of non-Church going.
—Selected.



BISHOP SHERRILL'S FORM OF BIDDING PRAYER

The Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts has set forth the following form of Bidding Prayer, suggesting that it be used after the third collect at morning or evening prayer or before the prayer for Christ's Church in the communion office.

Let us pray

For a peace which is the fruit of righteousness and justice—the victory not of the greed of men but of God's will.

For our own nation, asking for leaders and people, wisdom, unselfishness and the fear of God.

For those in every nation who stand for freedom and truth, that they may have strength and courage.

For the wounded and sick,
the bereaved and the anxious,
the despoiled and the prisoners,
that they may receive comfort and relief according to their several necessities.

For all who minister to human suffering and need, that they may be given skill, tenderness, and the means of accomplishing their task.

For penitence for individual and national sins;
For the deliverance of all people—

from selfishness and godlessness,
from pride and arrogance,
from hatred and revenge;

For the growth of a spirit of brotherhood among nations:

For the triumph of right;

For the Church of Christ,
that ministers and people may be truly Christian in word, thought and deed.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Amen.



One Communion and Fellowship

February

THE PURIFICATION OF THE BLESSED VIRGIN MARY

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans XII. 1.

The presentation of the Infant Christ in the Temple is the subject of our special consideration at this time. Each step in His life was the fulfilment of Scripture. "When the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord; (as it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord)."

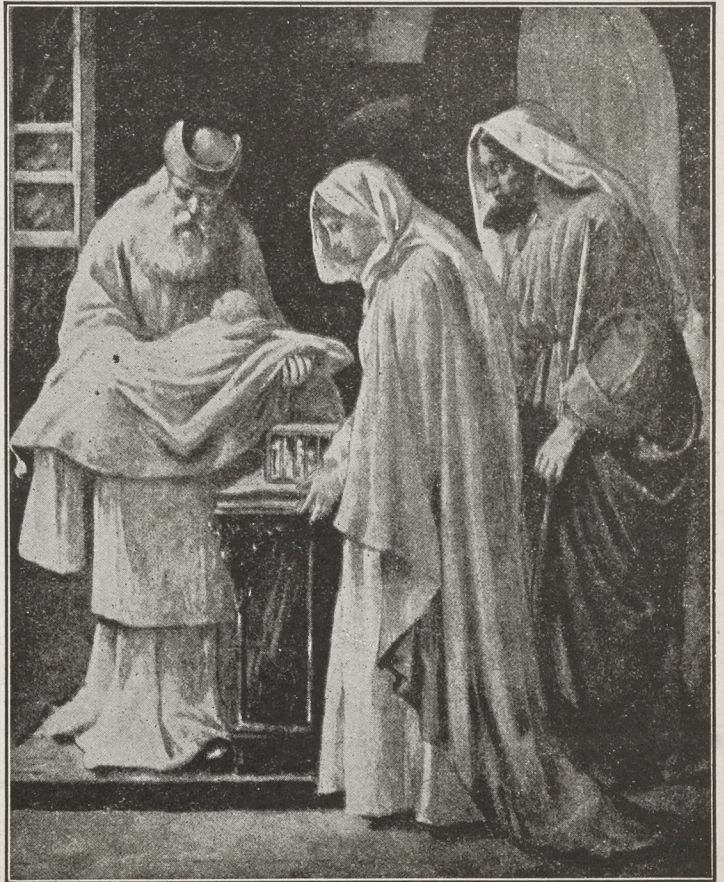
In ancient times it was the custom to keep this festival by walking in procession to church bearing wax lights — and hence the origin of the name, Candlemas Day. This, no doubt, was in allusion to the prophetic exclamation of Simeon when he received the Holy Child into his arms, "a light to lighten the Gentiles, and to be the glory of God's people Israel."

But in this, as in all other observances of the kind, we must be practical; and clearly, if we follow out the teaching of Scripture in connection with purification and redemption, the thought upon our minds will be the dedication of ourselves to God. For the purpose of Christ with His Church is "that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." And thus, as it were, in anticipation of this, to those who are redeemed, the Apostle says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Here, then, is our presentation: the complete surrender of ourselves to God—the glorifying of Him in our bodies.

We present them "a living sacrifice" — not slain, as were the sacrifices under the law, but inspired with spiritual life; the hand to work for God, the foot to walk in the way of His commandments, the lip to tell His praise—each member alive unto God. We present them "holy"—not in themselves free from defilement of the flesh, still the "bodies of humiliation", but set apart for God and for His service, separated from all the evil uses of the world. We present them "acceptable to God", as the instruments by which we seek and desire to carry out the work of the Lord. We would realise that we are not our own, but bought with a price, and would, therefore, glorify God in our bodies; for he that in these things serveth Christ is acceptable to God. We present them as "our reasonable service"; a service, it may be rendered, according to the word—a service, at all events, according to reason; for what is more reasonable than that, sensible of His mercies, we should give back to Him the service of those bodies which He has created, and redeemed with His precious blood?

This is the presentation in which the Lord delights. "Wherewith shall I come before the Lord, and bow myself before the high God?



Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"



AN ENGLISH MOTHER URGES PARENTS TO RECRUIT YOUTH IN CHRIST'S ARMY

St. John's House,
28 Major Street,
Toronto, Canada.

Dear Editor:

Remembering that "the children of this world are in their generation wiser than children of light", there is just one thing that we must not be too proud to learn from Hitler: the absolute necessity to capture Youth if our cause is to have any success.

I am an English refugee. My three children are 1, 10, and 9 years of age. They have been brought up in the belief that their lives are dedicated to the service of their fellow-men. At the moment, the medical profession attracts all three and the eldest remarked one day that she thought she would take a nursing as well as the medical course "so that I shall be able to do everything for my patients." . . . I mention this merely because it indicates her trend of thought.

The point is that I am certain of three servants of the coming generation, of three whole-hearted followers of the great Servant and Master.

Hitler, by precept and example, taught the German Youth that their National Socialism was worth living and dying for . . . that he deceived them is beside the point. The fact remains that they were so thoroughly taught.

What could not Christian parents and teachers do for the coming generation if only they believed in God as firmly as Hitler believed in and taught Nazi doctrines!

No one doubts the awfulness of the aftermath of this war. We need not torture ourselves with trying to picture it. But we need not despair of the ultimate triumph of love, law, light, and the Peace of God if we raise up a generation drilled as systematically as ever Hitler's German Youth were drilled, but in the spirit of self-sacrifice instead of selfish aggression.

I would suggest that all we parents and teachers, who know that Good is stronger than Evil, who believe literally that "a man's life consisteth not in the abundance of things which he possesseth" should bind ourselves together in a Congregation pledged to dedicate our children to the unconditional service of Christ, the King. We must speedily put upon a practical footing plans for the recruiting of Youth's wonderful, whole-hearted enthusiasm; of its glorious strength and purity; of its divine idealism. We must prepare an army for the conquest of the after-the-war world.

The writer can dedicate the next months to the development of the Children's Crusade and asks that everyone in whom this letter arouses interest would write to

Yours very truly,

(Mrs.) Vere Stuart-Alexander.

Edit. Note: The above appeared in "The New Start", an American "Newspaper for the Servants of Christ".



Diocese of Quebec

The Diocese of Quebec having assured General Synod, through Bishop Sherman, that it will do its best to assume its share (\$9,000) of the increased cost of financing Western Canadian Missions, the Bishop has brought the appeal to the attention of the clergy and churchwardens. It is very probable that by the end of 1941 the whole of this sum will be subscribed.

The Bishop, while sympathizing with the churchwardens of the diocese in their uphill struggle to keep their churches open, expressed the hope that the diocese would loyally respond to this appeal as it had always done when confronted with an urgent call to aid the whole Church. At the same time he announced that no special appeal will be made, but each parish will be asked to do its best to pay in full the amount required for the general work of missions, religious education and social science of the Church in Canada.

A new magazine has made its appearance in one of the deaneries. It is called the "Coaticook Deanery Messenger" and contains "Church Messenger of Canada" with a good deal of local news of the parishes. In its first issue appeared a brief history of the Church in Coaticook, which observed its anniversary this Fall by wiping out the year's indebtedness. Though one of the youngest towns of the district, Coaticook is now a chief commercial centre and the Church of England possesses a Church, a Hall and Rectory, all of which are in splendid condition. The mother parish of Coaticook is Compton, a village that has existed for nearly a century and a half, and still remains a village. Coaticook rose into prominence when the Grand Trunk Railway completed its through lines from Montreal to the ocean port of Portland in 1853. In the following year the priest in charge of Compton, the Rev. A. A. Allen, visited Coaticook. At the time it was a hamlet situated on the gorge of the Coaticook River and was a station on the new G.T.R. line. In 1857, the Rev. W. Richmond of Compton visited what he termed "this rising outpost". It was then attached to Hatley for a time and in 1861 the townships of Barford and Hereford were made a separate mission. In the next year the Rev. John Foster was appointed to Coaticook, with Barford Township attached, and in the following year he built the first St. Stephen's Church at Coaticook.

A second and third enlargement of the church took place in 1874 and 1885 respectively, and the present church, an entirely new one, was built in 1907 by Canon Foster's successor, the Rev. Albert Stevens, who succeeded him in 1901.

(Continued on page 14)

A Century Old Wooden Church

ST. JAMES', PENETANGUISHENE

In these days of war, it is sometimes rather difficult to think of an army in any other connection. Certainly one does not immediately associate either the Army or the Navy with so peaceable a thing as church-building.

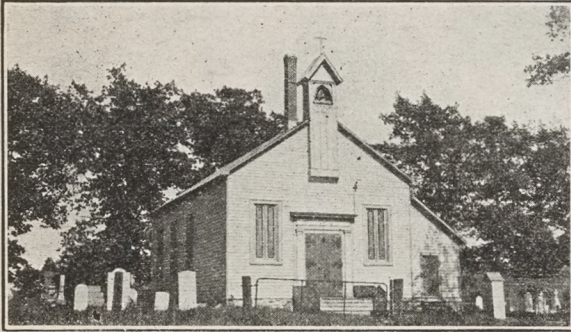
Yet it is to the "Services" that the historic town of Penetanguishene in Ontario owes St.

Evidently the lieutenant's appeal was successful for the church was completed, and the first Services held in 1836. Services had previously been held in the Barracks and homes of the people as early as 1833, for in that year Rev. Adam Elliot, who kept a private journal (from which this information is obtained) wrote, "On Sunday, July 20, I officiated twice at the Military Establishment . . . and on Tuesday, administered the Holy Communion at the house of Mr. Rawson." It is also recorded that he visited and addressed groups of the Indians then resident in the vicinity.

The Naval Base had been transferred from Drummond Island to Penetanguishene in 1834, and Captain John Moberly, R.N., had been appointed Naval Commandant. In the same year Captain Keating had been made Military Commandant of the Fort. These two representatives of the Army and Navy worked indefatigably, and their united efforts were largely responsible for the erection of St. James, which was known as the Church "on the Line."

Tradition has it that even the bell came from the navy, it having been the ship's bell belonging to either the "Tigress" or the "Scorpion," those gallant "Men of War" that were sunk in the Bay. The bell was re-cast by the Meneely Bell Co. and later hung in the Church belfry.

It is natural that, with such historic associations, many famous military and naval men lie buried here.



St. James' Church (known as "The Church on the Line"), Penetanguishene, Ontario. Built of wood by members of the English Army over one hundred years ago, and still in excellent preservation.

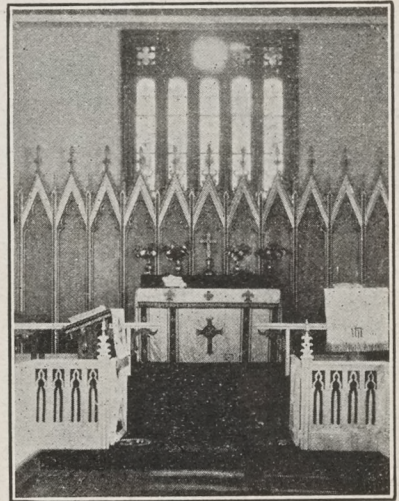
James', the older of its two Anglican churches.

Penetanguishene is an Indian name meaning "The Place of White Falling Sands", and the town derived its name from the fact that it is built on a bay, from the nearby cliffs of which pieces would periodically break off and fall into the water.

It was in 1835 that Captain Bonnycastle, commanding the Royal Engineers in the "Western District" (as it was then known) received instructions to appropriate a "Plot of Ground" as a churchyard and a site for erecting a church for the use of the militia of the garrison and the inhabitants of the adjoining village of Penetanguishene. How much of the actual building was done by the Garrison is not known, but it was certainly a skilled smith from the Forces who forged the handsome hinges which to this day adorn the doors.

A sum of money was raised by local subscription, and a resident of the vicinity obtained a further amount from England. But, by the time the ground had been cleared and a small wooden building had been erected and roofed, the funds were depleted.

In 1836, Lieut. F. L. Ingall of the famous Fifteenth Regiment, then stationed at the Fort in Penetanguishene, wrote to Lt.-Col. Foster as follows:—"May I, Sir, most earnestly request your favourable recommendation of the application to the Lt.-General Commanding for aid from His Majesty's Government to complete an undertaking so highly necessary and advantageous to the officers and soldiers composing this remote garrison."



The Reredos and Sanctuary, St. James' Church, Penetanguishene, Ont. Carved by an invalid, who lived and slept in the Church till the work was completed, as a labour of love.

Beneath a huge cherry tree in the churchyard lie the remains of Lieut. Miller Worsley, commander of the immortal "Nancy." In the church itself is an old wooden tombstone inscribed "Sacred to the memory of Alfred F. Eggar, Esq., later clerk in charge of H.M. Steam Sloop Minos, who departed this life May 23, 1849, aged 29 years."

Captain Moberly and Commander Keating both rest in the churchyard awaiting the final "Reveille," together with Paymaster David Burke, Sergeants Carver, Stalker, Caghey, Robinson and Privates William Allan and Henry Cory, soldiers of the Garrison.

On the interior wall of the church is a memorial tablet erected by command of Captain Moberly, which reads "To the memory of Lieut. Glascott, late of His Majesty's 66th Regiment of Foot, who died January 23rd, 1837. Frozen to death in his return from the village after a night of festivity."

There is also a memorial in the church to George Beadem Simmons, a Penetanguishene boy, who gave his life for his country in the Great War, and whose remains lie on Vimy Ridge.

In the churchyard are a group of graves of "unknown soldiers" from the garrison, whose tombstones have since been removed, or, having been of wood (like that of Alfred Eggar) have subsequently deteriorated and fallen.

In other days the battle flags of many noted English Regiments have hung above the altar in this century-old wooden church which stands unchanged today. Many present-day British Regiments have historic associations with this spot for their predecessors-in-arms were stationed at the Old Fort at Penetanguishene.

Included among those which were formerly represented at the "Military Establishment" are the renowned "Royal Berkshires" (66th Regt. of Foot), who later gained immortal fame in the Afghan War, through their magnificent rear-guard fight when the British Army was decimated during its retreat through the Khyber Pass in 1848.

The Hindoostan Regiment (76th Regt. of Foot), the Cumberland Regiment (34th Foot), the Warwickshires (82nd Regt.) and others have all seen service in this now quiet town, which was once one of the principal military and naval stations in "Upper Canada."

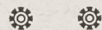
At first the church had no Rector, the services being in charge of the military chaplains, and a sergeant, who together were responsible for spiritual ministrations for the garrison.

In 1835 Rev. George Hallen visited Penetanguishene, and conducted services, and returned periodically to visit the parish until 1840, in which year he was appointed Rector, and the church was dedicated. Its original dimensions reached as far as the present chancel steps, and the present nave is identical with the original structure. In 1870, the chancel and present reredos, famous for its unique panelling and colouring, were added during Mr. Hallen's incumbency, which extended over a period of 36 years (1840-1876). According to the tablet in the chancel to his memory, he "discharged the office of a priest for 65 years. He fell asleep in the Lord

on the 3rd day of September, 1882 (88 years). His body lies in the cemetery, his soul is with the sanctified."

Today the garrison has departed but the Fort and the Church still remain, the former a mute witness to the fleetingness of temporal; the latter a living witness to the Faith in the King of Kings which those staunch and humble soldiers and sailors of an earthly king strove so faithfully to uphold in this one-time post of civilization.

—L. W. J. CROYDON.



Diocese of Quebec

(Continued from page 12)

These two priests were shining lights in the diocese and the loyal church tradition which has characterized the church in Coaticook is the monument to their labours. When Mr. Stevens died in 1914, he was succeeded by his son, who is now Rector at St. Barnabas', St. Lambert. These facts are taken from a much fuller account of the parish which occupied three columns in the January number of the "Coaticook Deanery Messenger".

The present Rector, the Rev. T. J. Matthews, recently arrived from Edmonton diocese to take charge of the parish.

Diocese of Saskatchewan

The Venerable Archdeacon W. E. J. Paul, Archdeacon of Saskatchewan, was honoured by St. John's College, Winnipeg, on November 1, when the degree of Doctor of Divinity was conferred on him at the annual convocation of the College, in recognition of his work among the Indians in the Diocese.

Archdeacon Paul came to Canada from Ireland in 1911 before becoming general missionary for Indian work. He was appointed Archdeacon in 1927.

Diocese of Algoma

During the week of December 8th the sister parishes of St. Thomas and St. Luke, Fort William, celebrated their Jubilees, and gave thanks for fifty years of service to the Church of God. Special services, at which the Bishop of the Diocese was present and preached, marked the anniversary observances; and in addition, there were events of a social nature.

In June, 1887, the late Bishop Sullivan visited Fort William, and held a meeting of members of the Church of England in the Presbyterian Church at Westfort. He announced that Mr. Murdoch Charles Kirby would shortly be ordained and would be stationed at Fort William. Mr. Kirby conducted his first service at Fort William in September, 1887. Under his supervision, both churches were built at the same time, St. Thomas' Church, West Fort William, being opened on the 30th November, 1890, and two weeks later, December 14th, the opening services were held in St. Luke's.

Encouraging work has been done in the mining town of Beardmore in the Nipigon region by Mr. J. H. Watson, catechist, under the supervision of the Rev. T. Cann of Nipigon; and the prospects are good for the erection of a church during the coming summer.

Comments Original and Otherwise

(Continued from page 9)

and prayers and lives of all Christendom are our heritage. Ours are the gains and losses of all groups; their saints and heroes. The low fences of our part of Zion may not hem us in.

All Christian history is ours—the early Greek, medieval Latin, Reformation and Evangelical. Modern movements from Anglo-Catholic and Salvation Army to social justice action and Christian unity—all are ours. The romance of orthodoxy, the intellectual affirmation of the faith in Augustine, Anselm, Aquinas, Calvin, Berdylaev and Barth are ours. The faith in the heart of the mystic is ours, with Clairvaux and Cluny, Lawrence and Teresa, Francis and a Kempis, Bunyan and Fox, Andrewes and Wesley, Keble and Singh. The heroic reformers are ours. Chrysostom, Jerome, Savonarola, Knox, Wilberforce, Maurice, Kagawa are mine; and Bernard and Luther and Loyola and Booth and Ireneus and Newman and Whittier.

As Savonarola said at the stake: "You may cut me off from the Church militant, but never from the Church triumphant."

From the comment for the day following, I quote: "The candles burn, the incense hovers, the bell sounds, an ancient liturgy is intoned in the splendour of high mass.

"An emotional revival hymn sounds out in a little country chapel, or in a mission hall down in the slums. It is in poor English, but with rich heart experience, that an evangelist bids sinners come to Jesus.

"And both are ours."

That is exactly the sort of instruction that is needed to-day—and it is badly needed.

GERMAN CHURCHES

The Weekly Bulletin issued by the Religious Division of the Ministry of Information, London, says that while full honour must be paid to those German clergy, both of the Confessional and Roman Catholic Church, who have faced persecution rather than accept the Nazi programme, the fact must be faced that the German Church in the main have identified themselves with Hitler and his doings. A German Baptist paper is quoted as humbly thanking God that the Fuehrer had been given the insight to provide inexhaustible supplies of arms, and calls down blessings upon him in many beautiful phrases. A Swedish paper asks whether the editor of the professedly Christian paper has forgotten that God is not only the God of Germany, but also the God of the tortured Jews, the suppressed Czechs, the unhappy Poles, and the assaulted Norwegians, Dutch and Belgians, these peace-loving people who asked for nothing but to live in peace with their neighbours.

PRAYERS IN PARLIAMENT

An article on the above subject which appeared in several daily papers had considerable interest for me. The writer pointed out that among constitutional machinery taken over by the Dominion in 1867 was the office of chaplain in the Upper Chamber. The first of these chaplains was the Rev. W. Agar Adamson, the great

grandfather of the present member of Parliament of the same name. He was succeeded by Canon Johnson, then the rector of St. James' Church, Hull, who carried on until his death in 1883. He was followed by Ven. Archdeacon Lauder, who died in 1900. The office of Chaplain was then abolished, and the practice of the House of Commons where the Speaker reads prayers each day (alternately in English and French) was adopted.

The dual language use serves to have caused some rather amusing incidents. On one occasion a Speaker was unable to read the English version, and his place had to be taken by the Clerk. In 1911 Hon. T. S. Sproule was appointed Speaker. He was a prominent Orangeman, and a declared foe of the dual language. However, Speaker Sproule made a commendable effort to do his duty. He employed a French teacher, and then had the equivalent of the French words written on the card on which the prayers in French were printed. Sir Robert Borden, in his Memoirs, says that on the occasion when Dr. Sproule first read the prayers, a French Senator was asked what he thought of the effort, and replied "I have no doubt that Almighty God would understand it."

When I recall the very pronounced brogue of the late Archdeacon Lauder, I imagine his effort to read prayers in French must also have sounded strange on the ears of the French Senators.

A LONDON VICAR'S EXPERIENCE

I heard the other day from a friend in England who enclosed a copy of a letter he has received from his son, who is Vicar of St. Matthews, Salmon Lane, London. This parish is the heart of the London danger-zone, close to the Docks. The Air Warden's post is located in the Vicarage. Here are a couple of paragraphs from the letter:

"A chap just outside the Vicarage was blown to pieces and another a little way up the road, while two or three incendiary bombs were burning the houses nearby. I scraped one away from the hall—they are very easy to deal with if taken in time—then helped to put out a fire in a house over the road. Soon after I was called to render first aid to a soldier who had been hit by shrapnel, and then helped to dig a man and his wife out of a cellar." Then he adds: "The spirit of these people is marvellous. No grumbling—just a pathetic acceptance of the inevitable horror of war. If Hitler thinks he can break our spirits, he must think again."

As I read this letter I was reminded of an article in The Church Times, which called attention to the courage and devotion of the London clergy. "The London priest," said the writer of

(Continued on page 17)

STAMMERING

We offer the most advanced and thorough treatment for the permanent correction of stammering and stuttering. Study our methods before you decide. Let me send you full information. Write to-day for free helpful Book, let and a copy of our "Ten Commandments of Speech".

William Dennison, 543 S. Jarvis St., Toronto
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One Hundred Years Ago

Halifax Ordination: On 10 Jan., 1841, the Bishop held an ordination in St. Paul's, when Mr. Wm. Elder was admitted to the order of Deacon and the Rev. Wm. Minns Godfrey, B.A., to the order of Priesthood. Mr. Elder was in charge of the respectable Baptist congregation at Bridgetown, N.S., but became convinced of the scriptural authority for infant baptism and of the necessity of Episcopal ordination and applied for ordination. The Bishop prescribed a three-year period of probation. Mr. Elder served a five-year period and taught school at Cape Breton Coal Mines. Mr. Godfrey has been assisting the Rev. Mr. Gilpin at Annapolis, N.S. (Halifax Times).

"The Colonial Churchman." This publication is now to be published weekly at Halifax. (Lunenburg, N.S., was the former place of publication). 20 Feb. 1841. (The Church).

St. John's 3rd Episcopal Church: The Rev. I. W. D. Gray, Rector of Trinity, St. John's, N.B., called attention of the congregation to the need of a third church on the Eastern side of the harbour, where the four wards contain 1,300 poor members of the Established Church, who, on account of the pew-rents, are prevented from attending public worship except on Sabbath evenings. It is proposed to erect in King's Ward a church with 500 free seats and pews for 500 persons to be let at low rents. (27 Feb., 1841.)

Quebec—Erection of Monuments Restricted: The Bishop of Montreal issued regulations to restrict the erection of monuments in churches, and requiring the payment of a fee varying from £2 to £20; permission of the clergyman; that the privilege be confined to habitual Communicants of the Church (this to restrict monuments being erected to the memory of persons who have fallen victims to their compliance with the custom of duelling, it being presumed that no such persons will be found among our Communicants, G. J. Montreal. (The Church, 6 Feb., 1841).

Quebec — Bishop's Bookkeeping Worries: Bishop of Montreal to Secy., S.P.G., London:—I am ashamed of the trouble I give you respecting my accounts and confess myself very little skilled in business of that nature. . . . I have charge of a great many different funds for public objects in the diocese. . . . I have not separated the deposits. . . . This has created intricacy and although I have engaged persons to help me, I have discovered errors in that account. . . . My duties now call me to Montreal—(dated Marchmont, Quebec, 13 Feb., 1841). (These accounts shew that, during the previous year monies were given for the erection of churches at **Valcartier**, **Stoneham** and **Lake Beauport** to the Rev. H. D. Sewell; at **Huntingdon** to the Rev. Mr. Brethour of Ormstown; at **Kilkenny** to the Rev. P. J. Maning of Mascouche Parsonage; at **New Liverpool** to the Rev. F. J. Lundy; at **Sherrington** to the Rev. W. Dawes. (S.P.G. Letters.)

Ordination: Bishop Mountain was specially anxious for the spiritual welfare of Montreal which he used frequently to visit and where he held ordinations, both in summer and winter. The object he had greatly at heart was to erect it into a separate see: on this account he retained the title of Bishop of Montreal instead of being formally appointed to the See of Quebec which he administered. (G.J.M.—"Memoir", p. 219.)

On the 28th Feb., 1841, I held an ordination at Montreal, at which the Rev. **F. Broome**, Ass't. Minister of Trinity Chapel, was admitted to Priest's Orders and Messrs. W. Thompson and Abraham Cowley were ordained deacons. Mr. Thompson is engaged as an additional labourer among the church population of Montreal to be supported by funds raised on the spot. . . . Mr. Cowley was sent out to me for Ordination by the C.M. Society in order to his assuming a charge in Hudson's Bay Territory, which was presumed to be in this diocese. As it is not so, I was glad to put him in charge of the new mission of **Huntingdon** on the Chateauguay River (which it is proposed to take off from Mr. Brethour) until May; but the C.M.S. was obliged to send suddenly for him that he might take ship from England for his destination. . . . the new mission will be regularly opened, I hope, in May. (S.P.G. Letters, Bishop Mountain to the Secy., dated Quebec, 7 April, 1841.)

Union of U.C. and L.C.: Proclamation by Lord Sydenham, Governor-General of British North America. After the 10th day of February, 1841, the Provinces of Upper and Lower Canada shall form one Province under the name of the **Province of Canada**, given at Government House, **Montreal**. The Lieut.-Gov. addressed the Mayor of Toronto in a farewell message, his administration necessarily ceasing in consequence of the re-union of the Canadas into the **United Province**. Sir George Arthur showed his approval of the loyal conduct of the Mayor and Corporation of Toronto, but the proceedings were a gloomy character and every man looked as if he were listening to the reading of a last will and testament, rather than to the ceremony of a happy Union. The 1st Session of the United Parliament is to be held at **Kingston**. (13 Feb., 1841, The Church.)

Immediately afterwards Sir Geo. Arthur was appointed deputy governor over the Upper Division of the Province of Canada and the Editor of "The Church" urged churchmen to shew, by fidelity and exertions, to elicit good from measure radically pernicious, that they were conscious of their privileges as a Colony of Great Britain. (The Church, 20 Feb., 1841.) Bishop Strachan, writing to Sam. Street, Esq., says he is disturbed by the rumour that the seat of government may be moved to Kingston. (8 Feb., 1841, Strachan Papers.)

Brockville: Bishop Strachan to the Rev. E. Denroche. Sympathizing with him on account of his small salary, praises him for his monthly

offerings and notifying him of a gratuity of £100 from S.P.G. Feb. 3, 1841.

Etobicoke: Letter to the Rev. Dr. Phillips. Will arrange for a substitute in order that he may attend the first Session of the United Legislature as chaplain. Feb. 23, 1841.

Perth: Letter to the Rev. M. Harris, concerning assistance towards the two churches in Drummond. Feb. 11, 1841.

Matilda: Letter to the Rev. J. B. Lindsay. Is pleased with his reports of church conditions in his district and with Mr. Johnston's work. Feb. 11, 1841, p. 95.

March: Letter to the Rev. John Johnston, as to assistance to complete parsonage. Jan. 27, 1841. (Strachan Papers.)

S.P.C.K. District Committee: The 15th session of the Midland Clerical Association was held at the residence of the Rev. T. S. Kennedy, 3 Feb., 1841, divine service having been held in the church at **Bowmanville** and a sermon preached by the Rev. T. Fidler on the duty of propagating the Gospel in destitute places. Another service was held on following evening and sermon by the Rev. Job Deacon on the 22nd Article of the Church. A branch of the Soc. for the Promoting Christian Knowledge in connection with the Newcastle District Committee, to be known as the Darlington and Clark Branch Association, with Messrs. S. S. Wilmot, D. Cubitt, H. S. Reid, W. Warren, J. Lamb, R. Jones and J. Beavis on the Committee; and with a Depository for books, to be established in Bowmanville. (The Church, 13 Feb., 1841.)

Woodstock U.C.: A meeting was held in Woodstock Church to form the Brock District Committee of the S.P.C.K., when Rear-Admiral Henry Vansittart was elected Pres., the Rev. Wm. Betteridge and J. Royse Yeilding, Esq., Joint Secretaries, and 15 others appointed to the Committee, the object of the society being to supply Bibles and Prayer Books to Church members. (The Church, 6 Feb., 1841.)

Bishop Strachan wrote to the Secy., expressing his interest in the formation of the Committee; and also wrote to the Rev. Mr. Wade, reprimanding him for "meddling with bible societies or their abettors". Jan. 27, 1841. (Strachan Papers.)

Thornhill: At the Rev. George Mortimer's residence, a Clerical Association for the Home District was recently formed. Those present being Rev. Messrs. G. Mortimer, H. J. Grasett, Mayerhoffer, Osler, Taylor, Gibson and Townley. (The Church, 27 Feb., 1841.)

S.P.G. Benefactions to Canada: In the Provinces of British North America the expenditure of the Society during 1841 amounted to £26,980. (S.P.G. Report, 1842.) During the same year Bishop Strachan received £2,000 from the Sister Society, the S.P.C.K., to be devoted to the spiritual wants of Upper Canada and said there is a list of 40 places where missionaries are required. (History of the S.P.C.K., 1698-1898.)

The Secy. of the S.P.C.K. informed Bishop of Toronto that £1,700 owed the Society by the Quebec, Montreal, York, Niagara and other

diocesan S.P.C.K. Committees for books would be **cancelled** to enable the Committee to recommence their work with vigour and that in future cash must accompany all orders from these Committees for supplies of literature. (The Church, 23 Jan., 1841.)

Bishop Strachan's Letters: Letter to the Rev. George Petrie, concerning his work as a travelling missionary in the Talbot District. Feb. 25, 1841; to Rev. Thos. Green of Niagara; to the Rev. R. J. C. Taylor of Newmarket; to the Rev. C. O. Wiggins. Advises him that he plans to remove him from Chatham and offer him a mission. Feb. 18, 1841; to the Rev. B. C. Hill and Joshua Thompson of Dunnville, giving his plans for straightening out church difficulties, including naming of sponsors at Baptism. Jan.-Feb., 1841.

Grand River: To the Rev. Messrs. Nelles and Elliott, Missionaries to the Six Nations. Understands that there is great dissatisfaction among those Indians who have become Methodists, and urges greater activity, constant visiting, speaking the Indian language. Jan. 23, 1841.

Paris U.C.: To the Rev. Wm. Morse, Paris. Deplores the condition in his parish, reminds him of all the assistance which has been given his church and inquires if he has not any offerings. "All this is truly melancholy and evinces a state of things much to be lamented, but which cannot produce friendly sympathy, for such a proof of helpless imbecility I have never before known or heard of." Jan. 15, 1841.

Galt U.C.: To the Rev. Michael Boomer, stating that the four Messrs. Dickson are contributing a total of £200 only towards the church at Galt. Feb. 18, 1841. (Strachan Papers in Ont. Archives.)

Comments Original and Otherwise

(Continued from page 15)

this article, "is worthy of the London poor, and what better thing could be said of him? And in these nights, when men, women and children are in the first line of battle, London has been learning, perhaps a little to its surprise, what sort of men its priests are. In more than one instance, they have tackled problems which should have been considered by the authorities, and in many instances, too, they have cut the knots of red tape and compelled dilatory authorities to move."



BOOKS FOR LENT

It is expected that the Bishop of London's Book for 1941 will be in Canada in good time for distribution for Lenten reading. The temporary title is "We Would See Jesus." The author is Cyril Garbett, Bishop of Winchester.

There may be an increase in price, but we shall do our best to keep it the same as last year.

We shall also have the Presiding Bishop's Book, issued each year by the Protestant Episcopal Church.

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The reports of the year's work were most worthy of praise and the feeling prevailed that a difficult year had been met with a fine spirit and cooperation from all. The Rector reported that 72 men connected with the church had enlisted, including nearly all the men of the Young Men's Club. These names are incorporated on the Roll of Honour placed in the Church. Christmas parcels were sent to all the men overseas.

The communicants' roll numbers 574. The parish population is about 890. The Sunday School membership has nearly reached the 200 mark. The number of registered communicants is 445.

These figures will convey some idea of the strength of the parish. They are by no means what they should be, but they do at least represent a fairly sound foundation on which to build in the future.

The Rector's Warden for 1941 is Mr. A. Chard; People's Warden is Mr. R. Cautley. The Vestry is as follows: Messrs. R. P. Blakey, C. H. Chapman, G. H. Linney, F. Polley, F. J. Kavanagh, G. Walker, F. Rowsell, H. P. Reid, D. W. F. Richardson, J. Sandilands, J. R. Scott, F. C. Hooper.

Lay Delegates to Synod were elected as follows: Messrs. R. Cautley, A. Chard, J. R. Scott, H. P. Reid, D. W. F. Richardson.

Our Auditor is Mr. W. E. Hansford.

The reduction of the Building Debt from \$8,750 to \$350 in two years reflects great credit on the Committee, under Mr. G. B. O'Connor, and such an effort on the part of those who have subscribed so generously deserves our warmest thanks. It does help us to face the question of increased missionary apportionment with much more confidence. Already the W.A. and Women's Guild are working together on the Missionary Apportionment. It is our hope that every one attending church will eventually be a partner in the scheme for raising the amount of \$1,350 in full and enabling the Vestry to send in its quota every quarter.

"I've had mission sermons all day," said a churchmember who had attended two churches. That's good news for the clergy. It exonerates them from the criticism that they do not preach on the needs of the diocese and the Church at large. Epiphanytide is the great mission season of the Church. We have been greatly inspired by the knowledge that Edmonton stepped up its M.S.C.C. apportionment from \$1,850 in 1939 to \$2,240 in 1940.

The service on the occasion of the unveiling of our Roll of Honour, containing the names of those who have left the parish for active service was a most uplifting one. His Honour the Lieut.-Governor attended, together with the officers and men of the 2nd Edmonton Battalion, whose band was also there to provide the music for the hymns. The church was crowded long before the time to commence. We are indebted to the officers of the regiment for defraying the expenses of the broadcasting of the service over CFRN.

On the following Sunday a Memorial Service was held in the afternoon for the late Lord Robert Baden Powell of Gilwell. His Honour the Lieut.-Governor was present and read the lesson. Representatives of the services together with the Commissioners and Officers of the Scout and Guide Association were present. The Rector preached. We are indebted to the choir for assisting with the singing on this special occasion.

Congratulations to the Guild on the very pleasant social evening in the parish hall, on Friday, January 31st.

* * *

There has been a lot of sickness in the parish lately. We would like the sufferers to know that we pray continually for them.

* * *

Our deepest sympathy goes out to Mr. H. P. Brown and family on the passing of Mrs. Brown after a lengthy illness. Her patience and fortitude inspired us all.

* * *

The parish and indeed the whole church has sustained a grave loss in the sudden passing of Mr. Dixon Craig, Chancellor of the Diocese and a regular communicant at Christ Church. His death occurred on the morning of January 28th. We extend deep sympathy to Mrs. Dixon Craig and family.

ST. FAITH'S

Rev. W. M. Nainby

The annual congregational meeting was held on January 20th, with a record attendance of parishioners.

The reports of the activities of the many organizations were most encouraging, and there was a general feeling of confidence in the progress of the church. A keen interest was manifested in statement of parish finances, and a determination to wipe out our debts, and pay our obligations in full.

Officers for 1914 were elected as follows: Rector's Warden, J. Carter; People's Warden, B. Cooper; Vestry: The Wardens, Mrs. W. J. Miller, Messrs. J. W. Brown, J. Cleveley, T. Cole, E. Currey, C. Mann, A. Potter, M. Prichard, W. B. Roberts, H. Robinson, E. Shaw, and C. Thompson. Envelope Secretary, E. Shaw.

The reports showed considerable repairs and improvements to the church plant during the year, all of which had been done voluntarily.

Increased memberships was noted in almost all organizations, and the W.A. reports showed a turnover of nearly \$800. New organizations were the Evening Group of the W.A., and the Sanctuary Guild. The Sunday Schools are doing splendidly.

The Men's Guild held the annual Ladies' Night on January 27th. It was one of the happiest functions we have ever attended, and much credit goes to the Guild President, Mr. C. Thompson.

Mr. Hodges arranged for two Guild whist drives during the month which were much enjoyed, and well attended by the congregation. The last whist drive before Lent will be held on Wednesday, February 12th.

The Women's Auxiliary is meeting each Wednesday. A series of individual house parties are being held by the members.

The Evening Group is sponsoring a Box Social on Valentine night, February 14th, in the hall.

We regret very much to lose the services of Miss Coles at the organ. She has played regularly for the past two years, and given her services gratuitously. Mrs. Shillabeer and Mr. W. B. Roberts have volunteered to play the organ until arrangements have been completed for a new appointment.

St. Faith's delegates to the recent Synod were: Messrs. Carter, Currey, Potter and Roberts.

The A.Y.P.A. meeting night has been changed to Tuesday, each week. At present the main business is the play for the Dramatic Competition.

ST. STEPHEN'S

The Rev. J. C. Matthews

Sunday Services:

Holy Communion 8 a.m.

Sung Eucharist 11 a.m.

Evensong 7.30 p.m.

Junior Sunday School 10 a.m.

Senior Sunday School and Bible Classes—
10.30 a.m.

Week days: Holy Communion Monday, Wednesday, Thursday, Saturday, 8 a.m.

Willing Workers meet on Thursdays at 2.30 p.m.

Men's Guild—second Tuesday.

Vestry Meeting—first Monday.

At the Annual Meeting on January 14th Mr. Cooper was appointed the Rector's Warden. Mr. J. Watson was elected People's Warden.

The following were elected on the Vestry:—Messrs. Swafield, Buchanan, Jones, Petherbridge, Patterson, Dodd, Hunt, Noble, Taylor, MacDonald, Rees, Regan, and Mr. Whiting representing St. Matthew's Mission.

Lay Delegates to Synod: Messrs. J. Buchanan, J. Watson, H. Allen. Substitutes, Messrs. J. Swafield, Cooper, Greene.

The Willing Workers were obliged to postpone their annual meeting and election of officers from December until January on account of the illness of several members; but it was held on January 9th and all officers were returned by acclamation for 1941. They are: Hon. President, J. C. Matthews; President, Mrs. C. Pridmore; Vice-President, Miss E. Moody; Secretary, Mrs. J. L. Dixon; Treasurer, J. R. Watson; Needlework Sec., Mrs. J. Findlay and Mrs. J. J. Walsh; Magazine Sec., Mrs. W. Warring; Tea Convenors, Mrs. B. Sharpe, and Mrs. T. Jones; Hospital Convenor, Mrs. J. H. Petherbridge. The Willing Workers have had a very successful year.

St. Stephen's Altar Guild

The Altar Guild report read at the annual meeting was very good. The work of the Altar Guild consists of keeping clean all the linen, such as fair linen, surplices, cottas, etc., also vestments and supplying wafers and candles. Each member assumes responsibility for specific duties as well as monthly contribution.

Our funds have been sufficient to carry on, with the help of interested friends, but we have not been able to make replacements that are necessary, so we are asking for members of the congregation to become honorary members. We should gladly welcome this form of assistance. The fee for honorary members is \$1.50 per year.

The Memorial Service in honour of the late Lord Baden Powell of Gilwell, was held in St. Stephen's Church, January 19th, at 3 p.m.

The Wolf Cubs, Brownies, Girl Guides of 10th Edmonton St. Stephen's Company attended, also the 3rd Edmonton Riverdale Company joined them in paying their last respects to such a great leader. Each company carried their colours and presented them at the altar. The Rector conducted the service and gave a brief address which was very much enjoyed. The help of the choir and organist, Mrs. J. A. Swafield was greatly appreciated.

Annual Report

This report, covering the activities of the choir for the year 1940, shows that the choir now consists of 18 regular members, including our boy choristers. We have started a Junior Choir from members of the Sunday School. We are short of male singers at present due to the fact that several are now in the army. Our president is now Mr. Swafield and Mrs. Swafield is choir mistress and

organist. During the past year several new members joined the choir. Socials were held to welcome them and in March our whist drive and dance was held which raised \$6.75. In November we held our annual business meeting for the election of officers.

Junior Sunday School

The Christmas party was a great success, with the exception of two, all our children attended. After a good tea we played games, followed by a short program given by the children, and to wind up, Santa Claus paid us a visit and presented everyone with a gift. The superintendent and teachers would like to thank those who helped with donations of money and cakes. We were very glad so many mothers joined us in the fun, and even a soldier daddy came with his wife and three little ones, and we know by what he said, he had as good a time as anyone and we pray God will spare him to come back to us again.

St. Hilda's Guild

We are still going strong, but surely we have more girls who would like to come and help with God's work. It is very nice to be able to have social times in connection with our church but we must remember God's House must be kept in perfect order and it cannot be done unless we are willing to give some of our time to work for Him. We need more help in this Guild, the members we have are doing good work, but there is still a lot to be done.

ST. MATTHEW'S MISSION

The Annual Meeting was held in the parish hall on January 9th. Reports from the different organizations were read and all very encouraging.

ST. MARK'S CHURCH

The St. Mark's Guides entertained a number of friends just before breaking up for the Christmas holidays. They are now working hard on a concert to be put on, arranged and directed entirely by themselves. This concert is the first endeavour in this line and we are hoping it will be a great success. It is to be held in the parish hall, on February 7th, beginning at 8.15 p.m. Tickets may be obtained from any of the Guide members.

The Cubs have been without a leader since the Christmas holidays, but we are hoping to obtain a new leader for the boys in the near future.

The Sunday School membership has been steadily increasing. We now have a staff of eight teachers.

The Women's Senior W.A. have been very busy in the last year raising the loan which they pledged to pay to the Diocese. A successful whist drive was held on January 17th and a Valentine Tea is to be held on Valentine's Day in the parish hall. These proceeds are for the loan.

The Vestry members are carrying on a canvas of the parish for new members, especially the parents of Sunday School pupils who now do not attend any church services.

The Young Ladies' Group are carrying on their program and visiting the parishioners is the work they are carrying on. A St. Patrick's Tea is planned for March 19th in the parish hall.

The services during January were conducted by Mr. A. C. Taylor of St. Luke's and are very much appreciated. Services Sunday evenings, 7.30 p.m.

ST. PAUL'S, JASPER PLACE

The W.A. held their annual meeting on Wednesday, 8th January, and elected officers for 1941. These are as follows: Hon. Pres., Mrs. Elliott, President, Mrs. Johnson; Vice-Pres., Mrs. Crowe;

Sec.-Treasurer, Mrs. Nicholls; Social Service, Mrs. Shepherd; and Social Convenor, Mrs. Dallamore.

There was a full attendance of members and plans were made towards the Programme for the coming year. The Sec.-Treasurer, Mrs. Nicholls, gave the report, showing debts and pledges all paid and all obligations duly honored, while considerable help was given to the Vestry in various ways. Much satisfaction was shown at the report, and the members look forward to an interesting and vigorous year's work.

The Annual Meeting of the Parishioners was held on 13th January, in the parish hall. There was a good attendance and much interest was taken in the various reports. Debts are coming down and more concern is being awakened in church affairs. At the close of the meeting the W.A. served refreshments. The officers elected for 1941 are as follows: Rector's Warden, Mr. Shepherd; People's Warden, Mr. Dallamore; Vestry: Mesdames Johnson and Crowe, Miss Cottell, and Messrs. Cameron, Tolchard and Young.

All families are being asked to take and subscribe through envelopes during 1941, no matter what sum they can give each week, no matter how little. Please get yours from the Wardens.

We regret to learn of the serious illness of Mrs. F. J. Young, who is at present in the Royal Alexandra Hospital.

ST. LUKE'S CHURCH

The Rev. W. H. Hatfield

On Sunday morning, January 19th, at the 11 o'clock celebration of the Holy Communion two new members were admitted into the branch of the W.A. by the Rev. W. H. Hatfield, who read the admittance service. We welcome these ladies and may God's richest blessing rest on all their work in His service.

We were very pleased to see the Diocesan J.W.A. Banner hanging in the west end of our church this month, and congratulate the girls on bringing it back to us again. As other branches were equal, each winning branch takes it for an allotted period. This shows the keenness of the branches in their memory work and the interest of the girls and their leaders.

Rural Deanery of Wetaskiwin

LEDUC AND MILLET

The annual meetings of the parishioners have been held as usual during January and the annual meetings of the W.A. have shared the interest of our people.

At St. Paul's, Leduc, Wardens and Vestry were all re-elected. Rector's Warden, Mr. R. C. Young; People's Warden, Mr. L. P. Roach; while the Vestry is composed of Dr. C. B. Kidd, Messrs. Norman Allin, R. B. Robertson, and Mesdames N. and E. Wilkinson. Thanks were accorded to all who had helped the work of the church during the past year. Some discussion arose regarding the difficulties created through the removal of church families during the past few years from the district and parish.

Mrs. H. Moss retains leadership of the W.A. during 1941 as President, with Mrs. Roach, Vice-President and Mrs. E. Wilkinson and Mrs. Allin

Secretary and Treasurer respectively. A very satisfactory report was read by the Secretary and much help was again given to the Vestry during the year.

At the St. John's, Millet, W.A., held on 7th January, the following were elected: President, Mrs. Elliott; Vice-President, Mrs. Pritchard; Sec.-Treasurer, Mrs. Frank Dixon. All pledges and obligations had been met and a generous donation given to the church vestry.

The Annual Meeting of the parish of St. John's was held the same evening, 7th January, and though there were not so many attending as were expected the meeting passed off very satisfactorily. The Wardens are Messrs. F. Dixon and R. H. Chapman; and Vestry are: Messrs. Mitchell, Heslop, Clarke, and Darlington.

This is probably the best time and opportunity for all of us members of our glorious Church of England to be members in word and thought and deed; to take our full part in responsibility for its maintenance, to share its joys and to do our share in all its work; to criticize freely and kindly anything that is going wrong, but to do these things always from within as members and workers. So shall we build up churches which have worthy foundations, happy traditions, a fine fellowship, and a glorious future.

CAMROSE

The Rev. A. Wallis

W.A.: On Tuesday, 7th January, we held the W.A. Annual Meeting, with our Vice-President, Mrs. Wallis, in the chair. The Rector opened with prayer, after which the usual reports were read, showing a year of effort and achievement.

Taking the chair for the election of officers, Mr. Wallis thanked those who were in office last year, and speaking of increasing responsibilities, said how much he appreciated all that had been accomplished, commending the future into the Hands of God. We stood in silence remembering Mrs. Haverstock.

Election of Officers: President, Mrs. H. E. Holloway; VicePres., Mrs. A. Wallis; Secretary, Mrs. R. Fuller; Dorcas Sec., Mrs. P. A. East; Little Helpers' Sec., Mrs. L. Murrant; Living Message and Church Messenger Sec., Miss J. Roper.

Thinking of the graciousness of Christ, let us be capable as He was capable, not riding roughshod over people, but bringing out their efficiency. Let us learn His silence in the face of injustice, dignified, and without self-pity, utterly devoid of smugness. Let us learn His patience, without an air of martyrdom; let us learn His wisdom without self-righteousness.

A.Y.P.A.: Since we last reported, we have had a moving picture show, proceeds of which went to our new hall. On the work evening we mended the music books for the choir, and for devotional, our Rector finished a series of talks on the Creed. Meetings are well attended, and members interested.

Congregational Annual Meeting on 13th January, at which a representative gathering of the congregation met to discuss the business of the church, past and future. There was much to talk about, suffice it to say everyone was helpful and co-operative and full of hope. Our Rector thanked all who had assisted in any way.

Officers for the ensuing year: Rector's Warden, Dr. H. B. Ness; People's Warden, Mr. W. F. Grafton; Vestry: Mr. C. McDonald, Mr. P. Colbert, Mr. H. E. Holloway, Mr. J. Studholme. Delegates to Synod: Dr. H. B. Ness and Mr. P. A. East.

CHURCH MESSENGER

For the social, Miss Jessie Maglis and Mr. C. H. J. White sang solos.

Burial: On the 10th January, Christopher George Blades, aged 77 years.

"They who bravely toiled among us
We believe are working still,
Where no disappointment hinders,
No self-will."

HARDISTY

The Rev. J. Dicker

All debts paid and no liabilities was the cheering news from our Treasurer, E. Fowler, at the annual parish meeting, on January 16th. Our new clergyman, Rev. J. H. Dicker, presided and on behalf of the congregation was given a cordial welcome by the vicar's warden, J. A. French. The attendance did not come up to last year, due no doubt to climatic conditions. It was 25 below zero. The W.A. report showed as usual a balance on the right side and increased activity during the year; needless to add we are grateful for assistance given—what would we do were it not for the ladies? The Sunday School, although small in numbers, also showed a balance on the right side and all debts paid.

The Young People's Association seemed to have passed into oblivion since the departure of Mr. Disney in the spring. We are looking forward to some reorganization work regarding our Young People.

Services have been somewhat irregular during the past year, but now we hope for better things in 1941.

Officers and Vestry elected: Joseph A. French, Vicar's Warden; Ernest Fowler, People's Warden; Chas. E. Bulmer, Treasurer; Jas. R. Trupp, Envelope Secretary and Vestry Clerk; Roy Carpenter and John Rutledge, Auditors. Two representatives from the W.A. are to be elected.

ST. DUNSTAN'S, BITTERN LAKE

The Rev. A. Wallis

The Annual Meeting of St. Dunstan's was held after service, Sunday, January 19th. The Rev. A. Wallis presided, and before proceeding with reports he thanked Mr. Baker, the lay-reader, the wardens, the secretary-treasurer, the organists, and all others who had helped in any way with the work of the church, for their co-operation, and for so generously giving of their time and talents.

The reports showed all obligations had been met; there were no outstanding debts, and in every instance there was a small balance on hand.

C. T. C. Roper was again chosen Rector's Warden, and Merton Butcher and J. B. Hayfield were re-elected People's Warden and Secretary-Treasurer respectively. Members of the Vestry are: Mrs. E. R. Ochsner, Mrs. C. T. C. Roper, and Messrs. A. C. Birchell, E. W. Briggs, Geo. Butcher, J. B. Hayfield and W. Ramsell. G. J. Baker, and C. T. C. Roper were elected delegates to Synod, with Merton Butcher as substitute.

The W.A. observed their Twenty-fifth Anniversary with a corporate communion service, on Sunday, January 12th, ten members being present.

Rural Deanery of Pembina

ONOWAY

Miss Onions

The Rev. C. Clarke paid his farewell visit to Onoway on Sunday, December 29th, to give us our Christmas communion. The parish extends to him every good wish in his new sphere of work.

The Annual Parochial Meeting was held on January 7th, at which Archdeacon Tackaberry presided. Attendance at this meeting was not as good as had been hoped, but perhaps the cold weather was partly responsible for this. The various reports showed quite a favourable progress in the life of the parish. The Wardens, Mr. Jared Turnbull and Mr. Harry Galliford, were re-elected; and those elected on the Vestry were: Messrs. Reg. Armistead, Charles Looker and Sydney Yeoman, Mrs. Chisman, Mrs. Dales, Mrs. Dixon, Mrs. Parker, and Mrs. Salter. Delegates to Synod are Mr. W. Turnbull and Mr. S. Yeoman.

The W.A. held their annual meeting on January 9th. Mrs. Salter was re-elected President for a second term of office, and other officers elected were: Vice-President, Miss Onions; Secretary-Treasurer, Mrs. Dales; Little Helpers' Secretary, Miss Esther Turnbull. We are very sorry to lose Mrs. Dunham who has been a faithful member of the W.A. for some years and has now left Onoway to live in Edmonton.

Confirmation classes have been commenced in Onoway, Brookdale and Abbeywood.

Although we are at present without a priest we hope to be able to continue our monthly Celebrations of Holy Communion as this is most vital to the Spiritual life of the parish. Archdeacon Tackaberry has kindly consented to come to Onoway on Sunday, February 2nd, and the Rev. Colin Cuttall on Sunday, March 2nd.

Brookdale: The W.A. had their annual meeting on January 8th but unfortunately, owing to cold weather and sickness, the attendance was not very good. Mrs. Gonnet was re-elected President, and Mrs. Brand, Sec.-Treasurer. We hope to be able to arrange for another rummage sale as soon as possible, in order to raise money to finish the inside of the church.

Holy Baptism: Victor Governor Shelton, in St. Peter's, Brookdale, on December 18th.

Holy Matrimony: Thomas Kerr Muirhead and Dorothy Empson, in St. Peter's, Brookdale, on December 18th.

THE WABAMUN MISSION

The Rev. Colin Cuttall

This month there are some reports of annual meetings, which were generally speaking far from dull. At Duffield on January 9th, the parish meeting was held at Percy Faulks'. Among other things it was wholeheartedly agreed to accept the principle of the envelope system. I say "principle" because some people still think the envelope system "fussy" but willingly agree to give regularly to the support of the church. Mr. Tom Rowe and Mr. Fernlea Rowe, who has served faithfully as treasurer for many years, were elected church-wardens, and Mr. Harry Tyrrell went in again as Delegate to Synod. He has a long and honorable record. Mr. Tyrrell will also represent the church on the newly-formed Mission Council. Members of the Wabamun congregation agreed to ask Mr. Frank King of Tomahawk to represent that constituency at Synod.

The Entwistle and Evansburg faithful gathered at John Greaves' house on Wednesday, Jan. 15th. There was a good turnout. The parson delayed the meeting by getting stuck in Mr. Coutanche's pasture for an hour and a half, but everyone displayed commendable patience and fortitude. Wardens were elected. Mr. H. E. Smith was returned again but this time with an able assistant in the person of Mr. Harry Clarke. Mr. Jack Scandrett, our lay-reader, was sent back to

Synod together with Mr. Smith, who is also a seasoned veteran among the laity of the Church. Mr. Walter Coutanche was named as substitute. Actually, Mr. Harry Smith was lying ill in a city hospital whilst the Synod was in session (we all hope he will be back with us soon, and taking life a little easier); so Mr. Coutanche sat in Synod in his place.

At a congregational meeting following morning service, on January 19th, Mr. Sidney Bamber was elected to represent **Rexboro** at Synod, as substitute to Mr. Stanley Morris, who has been unwell for some weeks. Incidentally, we hope to see Stan back again soon. He rarely misses church, but for sickness.

At St. Aidan, **Rexboro**: Burial, Otto John Kurrasch, January 11th. R.I.P.

Holy Baptism: February 2nd, Kathleen Agnes Newnes.

And if you wish to keep track of me, this is my weekly programme between now and Easter—snow, slush and mud permitting:

MONDAYS: Wabamun school for scripture, and a general clear-up at home following the Sunday blitzkreig. Local visits.

TUESDAYS: Seba Beach School, Golden Rule School, for scripture. Local visits.

Confirmation and "refresher" class at Wabamun in evening.

WEDNESDAYS: Tomahawk bible study group. Throughout Lent, children's catechism in Wabamun church.

THURSDAYS: Free for general or specific calls, at west end of Mission.

FRIDAYS: Rexboro school for scripture.

Scouts. Girls' Order of St. Clare, Wabamun.

SATURDAYS: Preferably at home, grappling with a sermon and generally preparing for another Sunday onslaught.

A Church Paper For Every Church Family

I have always taken the line that it is better for every church family to have the "Church Messenger" sent and collect the subscription when I can. It sounds a poor system, but actually it works rather well. Only one family ever asked me not to send it. You all seem to read and enjoy it. It isn't an elaborate paper but it is well written and full of good stuff, and within your means!

I have nearly all the subscriptions in, but there are a few outstanding, so will you either send me 50c. or give it to me when I call next. Thank you.

EDSON AND ST. PAUL MISSION

The Rev. J. Anderson

The annual meeting of the Women's Auxiliary was held on Wednesday, January 8th, when the following officers were elected: President, Mrs. Laurence; Vice-President, Mrs. Buck; Secretary, Mrs. Whelpley; Treasurer, Mrs. Tucker; Social Service, Mrs. Jellis; Prayer-Partner, Mrs. Abraham; Little Helpers, Mrs. White; Intermediate Girls, Mrs. Bryson; Seniors, Junior Girls, Mrs. McPherson and Mrs. Buck. Omissions will be recorded next month.

It was arranged to hold a telephone bridge and whist drive on the 17th to aid our depleted funds, and this was successfully carried out in the homes of Mrs. Jellis, Mrs. Gregg, Mrs. Broughton, and Mrs. Walker.

It was arranged to have at our meetings this year some instructive reading, the members providing this material in turn. The Rev. Anderson gave us a little talk at this meeting, stressing the need for developing the spiritual side of our organization.

The annual congregational meeting was held on

the 12th January, and was fairly well attended. Mrs. Elliott gave an exceptionally good report on the Sunday School, beside the encouraging figures, of which she may be justly proud, for the Sunday School has at last managed to balance its accounts; she spoke of the importance of Sunday School work itself. All of us who have children may well be grateful to Mrs. Elliott for the untiring work she has carried out in this connection. Mr. Tucker, in his report, speaking of our long acquaintance with and affection for our late rector, the Rev. T. J. Matthews, paid our new rector, the Rev. J. L. Anderson the compliment of noting that never had such a change been made with so little disruption, and paid special tribute to Mr. Anderson's thoughtful sermons. He spoke of the church losing its hold on young people, which fact should be a challenge to us all. Mr. Elliott's good work on the wiring of the hall was highly commended, as also the various men's work on the hall and the beginning of the choir vestry. Mr. Sibbald's donation of lumber was much appreciated.

Mrs. Broughton, in her report on the work of the Intermediate Girls, noted the fact that this group was the largest in the province, and the first to adopt a distinctive uniform.

One item of great interest in the parish was the wedding of Mary Jellis, on December 29th, to Mr. James A. McCague of Victoria, B.C. It was a very beautiful service, and we could have wished that St. Catherine's could have been twice its size for the occasion, to accommodate the large numbers of friends and well wishers. About two hundred guests assembled in the hall afterwards for the reception, and all the best wishes of this parish, past and present, go forward with the very charming young bride and her husband. Before embarking on her nursing career, Mary was so well known and liked in Junior Girls and Choir and other church activities.

GRAND CENTRE MISSION

H. J. Ayres, Lay Reader

Our priest, Rev. Angus Hunt, left us for Jasper in October, after Harvest Festival and we are now again without priestly services.

Services were taken again in this district by our lay reader, on December 22nd, when Matins was sung; a lunch served, followed by the usual Christmas tree. Numbers attending were less this year, only about 60 being present, however, all joined in the beautiful services heartily and enjoyed a very good lunch served by the ladies of the Guild of St. Margaret. This year we were able to have a small crib which pictured the beautiful story of the Birth of our Divine Lord.

Some in the district had perhaps become disappointed because we failed to build and develop our church during the past eighteen months; however, although indebtedness for lumber and smaller items had reached the sum of \$65.00 this entire amount was promised at our service, \$42.00 was collected and the balance has now been paid and over-subscribed. Teams were offered freely to haul our lumber to the church land and three carpenters offered free labour to construct a hall this year. Our hall is to include a bedroom for a priest; also a kitchen, which can be used both by a priest when there, and our organizations when giving entertainments. We are most grateful to our retiring Bishop for his great generosity to us in this district, and we hope that this year will show that we have proved worthy of his kindness.

A service was held at the home of Mr. Ayres on December 29th, at 11 a.m., when children and their

parents of the Boys' Guild of St. Francis, and the Girls' Guild of St. Catherine were present; the service was intended to enable us to make our communions spiritually, on account of no priest reaching us at Christmas. After the service a Christmas dinner was served, games enjoyed and before going home a Christmas tree was again unloaded.

On January 2nd the annual meeting of the ladies of the Guild of St. Margaret was held at the home of Mrs. Laing. Mrs. Lucas was unanimously elected for the third year as president and Mrs. Foster as secretary. At this meeting definite arrangements were made to extend the "Church Messenger" in the district; to arrange a sale of goods, and to get busy during this year to take care of heating equipment and various needs after our building has been constructed.

Sunday by Sunday services are now (D.V.) assured until the middle of March, when Mr. Ayres will have to be away until early May. After April, unless a further arrangement is possible, services will be held once a month until September when the weekly service will again be possible.

We rejoice indeed this Christmas, as a great deal has been given us, and God has restored His Peace in places where matters had been otherwise. Really our only need here are: that God in His good time will make it possible for us to have a resident priest, and that we become truly thankful for all that He has vouchsafed to us, perhaps the latter will bring us the former.

Our thanks during 1940 go to those in the district who gave free labour in cutting, hauling the logs to Mr. Mover for sawing and planing at cost and waiting so long for his money; to Mrs. Lucas and her Guild ladies for their faithful efforts and to Mrs. Wotherspoon who guides the Little Girls' Guild and provided the Christmas party. Thanks go also to our Bishop, and to Rev. Hunt for his ministrations often in bitter weather and bad roads; also to all those who responded so promptly in raising the necessary money and thus clearing all indebtedness.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

Rev. Cyril Clarke

The Senior W.A. held its annual meeting in the church hall on January 9th. Eight members were present. After the customary devotional period and business, the members decided to pay the insurance on the contents of the church. Money handed in from dues, donations, etc., amounted to nearly \$8.00. Reports given by the various officers were encouraging and it was obvious that much time and hard work had been put into the year's routine. The Social Service Secretary (Mrs. Bailey) reported another bale of clothing and a quilt made by Mrs. Sinclair had been sent to the Social Welfare. It was also reported that the apportionment, pledges and insurance had all been paid. All officers were re-elected by acclamation.

Junior W.A.: The annual meeting of the Junior W.A. was held on January 11th. All officers were re-elected. Meetings were also held on January 18th and 25th. The financial statement showed a steady increase. During the year money was obtained by the selling of candy, sewing, and other miscellaneous items at the various teas; and also by picking potatoes. A few donations were received. During the year the Juniors bought oil-

cloth for the large table in the church hall; contributed clothing to an Indian girl; screened two windows in the hall; paid their pledges and affiliation fees; contributed to the Thankoffering; made scarves for Social Welfare; contributed to the S.S.B.P.; had individual study books; embroidered tray cloths, etc., and bought a cook stove for the Mission House. All received 100% for their memory work and received various prizes in the Diocesan and Dominion examinations—some receiving honors in their respective classes. The Juniors recently decided to pay for lumber for shelves for the Mission House, and the Sunday School also donated \$15.00 towards the loan on the parish hall.

Social Activities: Early in the month the choir entertained at supper in the home of the organist and choir leader, Mrs. McCarthy; and, on January 8th, a reception was also held there for the Rev. Cyril Clarke.

On January 23rd the W.A. served lunches at the Bonspiel in the curling rink here and cleared around \$21.00.

Many of our people have been ill with the "Flu." Mrs. Sinclair is a patient in the Royal Alexandra Hospital. We sincerely hope all will soon be well again.

As we go to press we hear with sorrow of the death of Mr. E. W. Hooper of Lindbrook, aged 55 years. Our deepest sympathy is extended to his wife, sons and daughters.

ST. MATTHEW'S, VIKING

The Rev. C. Clarke

We were pleased to welcome the Rev. C. Clarke to be our vicar. At his first communion service there were twenty-four communicants.

The ladies of the W.A. along with the church warden have been very busy these last days fixing up the rooms for our vicar.

On Wednesday evening, the 22nd, a meeting of the parishioners was held in the vicarage. This took the form of a social. Different phases of church work were discussed by the vicar and the members present.

Our vicar was showered with many useful articles for his home and for this thoughtfulness he expressed his thanks. The ladies served a delicious lunch and we went home hoping that many more of these get-togethers would be held.

We sincerely trust that the blessing of God will rest on our vicar and our little church at Viking.

ST. THOMAS', WAINWRIGHT; ST. MARY'S, IRMA; ST. MARGARET'S, BATTLE HEIGHTS

The Rev. R. Boas

Every parish was able to have a Christmas communion—the weather and roads were ideal—and the spirit of the Christ Child was very near to all of us.

The Rector wishes to take this opportunity to thank every one within the parish for their kindness to him and his family at Christmas.

Even the kiddies were not forgotten within the Wainwright parish. The A.Y.P.A. nobly entertained the Sunday School children and every child within the parish.

As for the A.Y.P.A., like most people, they always rise to the occasion when the occasion is made.

The W.A.'s of the three parishes conclude the old year, and began the new in a very encouraging way.

At Irma the ladies returned the same officers as last year, but added two to their numbers, Mrs. Parkes and Miss E. Milburn.

At Battle Heights they made a change in their presidency, Mrs. Jas. Laycock took this office over from her sister, Mrs. A. Bacon. Mrs. G. Batchelor again consented to act as the secretary, while Miss E. Bacon continued as the treasurer.

Since their annual W.A. meeting at Battle Heights they met for their next meeting, a week or so earlier to be able to accommodate the annual meeting. Country travelling and weather conditions must be considered in this mission; so to meet the situation we made a day of it. The W.A. held their meeting in the afternoon; they had their lunch at which the men joined with them; the dishes were cleared away, and then the annual meeting for the past year took place. We feel very encouraged with the fellowship of Jesus Christ that was very marked at this event. Everyone co-operated—everybody considered the other fellow—

The parish at Wainwright was greatly pleased and uplifted by the visit of Canon Trendell to the town. To observe the universal Week of Prayer the three churches—Anglican, United and Presbyterian—held joint services with Canon Trendell as guest speaker. It was most inspiring and hopeful for everybody to be able to partake in three such crowded, enthusiastic and keen gatherings of Christian peoples. During Canon Trendell's visit he was able to spend a social hour at Battle Heights' School with the old friends he had made during his ministry there.

At Wainwright the Women's Auxiliary closed their year with successful reports from all departments.

The Rural Deanery of Vermilion

MANVILLE MISSION

The Rev. L. A. Bralant

January seems to be full of annual meetings! However, these necessary gatherings have all been held throughout the area and a word about each may be helpful.

At Manville the attendance set a new low record; even the coffee and cakes failed to bring our shy church members out. Nevertheless, the meeting was held and officers appointed for this year. Mr. H. Arnold remains as Vicar's Warden while Mr. Wm. Whitehouse has accepted the responsibilities of People's Warden in place of Mr. E. A. Mercer. Mr. Mercer and Mr. E. D. Wright were chosen to represent Manville at the Synod.

The report showed that progress had been made throughout the year—increased average congregation and higher income and all liabilities met. In

view of the extra amount we took it upon ourselves to find, our hearts are lifted to God in praise for all these tokens of His love and grace. The various organizations have shown marked activity throughout the year and are a vital part of the church's life. In particular, the J.W.A. has done excellent work. The young members are very keen at the fortnightly meetings and have given practical support to the church by a gift of \$8.00.

The Senior W.A. held their annual meeting on January 14th. Newly appointed officers for this year are Mrs. G. Robinson, President, and Mrs. Russell Johnstone, Secretary. We welcome these ladies to their new positions and at the same time thank our retiring President, Mrs. Rutherford, for her indefatigable work in the years that she has held that office.

A delightful tea was given at the home of Mrs. Mercer, on January 17th, when calendars with monetary gifts were brought in. This little scheme has not only realized a useful amount of money for the church, but has served to link up some who do not normally contribute to its maintenance.

At Chailey the annual meeting was held at the home of Mr. and Mrs. W. Cornish. The officers were all re-elected for 1941. It was encouraging that the congregation were united in new determination to meet their liabilities for the past year, and also to try out a new scheme for raising their dues this year. Mrs. Cornish kindly provided refreshments at the close of the meeting.

A special memorial service was held at Innisfree for the late Chief Scout. It was most encouraging to see such a splendid attendance of Scouts, Guides and Brownies. Now we would like to see them there more often! Nevertheless, the little gathering there in the past year has been very faithful; we hope our members will increase. The W.A. here deserves special mention. Although there are only five members, they raised over \$64.00 during last year and thus gave substantial help to the church. Dorcas work was also sent in. Well done, Innisfree! Officers for this year are: Miss A. Bell, President; Mrs. Taylor, Vice-President; and Mrs. O. Myhie, Secretary-Treasurer.

Two major impressions stand out as we review the work of the past year. First, the goodness of God in blessing the work throughout the area, so that we can truthfully say, "There hath not failed one word of His good promises." Secondly, the tremendous challenge of these momentous days. We are confronted with the vision of a world in need. That need is a desperate one—a soul hunger. It can be satisfied only by Him Who is the Bread of Life, and from Whom flows the river of Eternal Life (St. John, 6, 35 and 7: 37-38).

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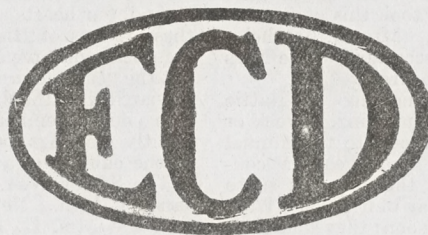
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